A 4

CATECHISM

WHEREIN THE

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LEARNER

Is at once Taught to Rehearse, and prove all the main Points of

CHRISTIAN RELIGION,

By answering to every question in The very words of Holy Scripture.

Together

6-2 Q.14.74

With a short and plain Discourse, Useful to confirm the weak, and unlearned in his Belief

OF THE

BEING of a GOD

AND THE

TRUTH of SCRIPTURE.

Be ready always to give an Answer to every Man that asketh you a Reason of the hope that is in you, with meekness, and fear, 1 Pet. 3. 15.

Hold fast the form of sound Works, 2 Tim. 1. 13.

By *Clement Ellis* Author of the *Gentile Sinner*.

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401.09

TO MY

PARISHIONERS.

My dear Friends and Brethren.

THis little Catechiſm, with the ſhort Diſcourſe joyned with it, are chiefly intended for your uſe, and therefore to you, in the firſt place, are they offered. I pray God, the giver of every good gift, to make this, and all other poor endeavors of his moſt unworthy ſervant, effectuall to eſtabliſh you in the faith of Chriſt, and the conſtant practiſe of all Chriſtian virtues.

Ever ſince I came amongſt you, it hath been my dayly ſtudy how I might

most profitably instruct you in the truth which is according to Godliness. *I have not followed* cunningly devised fables, *neither used* flattering words, *as ye know: my business hath not been to amuse and confound you with a noise of words, empty notions, and the idle dreams of phanciful men; nor to cozen your Souls, by pleasing the itching ear, or prejudiced palate, but to make necessary truths plain and intelligible; and to dress the* sincere milk of the word *for you in that simple and wholesome way, as, I am perswaded, was most conducive to your nourishment and* grouth *thereby in Faith and Holiness. If the success of my honest endeavours answer not my hopes of you, and prayers for you, I have cause indeed to mourn over your sins, but I must not be discouraged from going on the same way still, or praying unto God for his blessing upon it.*

One evident cause of all that gross ignorance and error, that wretched prophaneness and licentiousness, that

wild

wild Fanaticiſme, as well in practice as opinion, which is now every where too viſible, is the want of good and ſeaſonable inſtruction in the firſt principles of our Religion. Where youth is ſuffered to grow up in ignorance, no better can be expected, but that it run into dotage at laſt. If the Foundation be either unlaid, or falſ-laid, it can be no wonder to ſee the Superſtructure ſhaken, or blown down.

The truth is, it is but too eaſy to ſhew, that all thoſe unhappy diviſions and miſcarriages, which have ben of late, and yet are amongſt us in matters of Religion, have Sprung, if not only, yet in great part, from the neglect or abuſe of that prime duty of Catachizing. But I am not willing to draw out this Epiſtle into an unreaſonable length by inlarging upon this ſubject. Inſteed of that, let me earneſtly exhort you, as you value the glory of Chriſt, the peace of the Church, and the eternal happineſs of your own Souls.

1. Be not wise in your own conceits, take heed of that Spiritual pride whereby men are so apt to swell and grow great in their own eyes, and much above these low ways of learning.

If any man despise these little helps, it is but reasonable he should make it appear, that he needs them not, and when he shall do so, I will promise him, I will not trouble him any longer with them.

2. Let not your children or servants perish for want of that instruction, whereof you presume your selves to have no need. It is not your fulness can keep them from starving. Suffer them to be led by the hand, till they get more strength. If you have any love for them, expose them not, through want of instruction, to be made a prey to Satan, and every crafty Seducer; whilst you phancy your selves such strong Saints as that you need not fear either the stoutest temptation, or the loss of Heaven it self.

3. Take

3. *Take heed how you run a whoring after every new conceit in Religion, which flatters your humour: Think it not impossible that you may be led into the ditch by those who call themselves* New Lights. *Try the Spirits whether they be of God. And this you can never do, if you be not first well instructed in the Chief principles of Religion, which the holy Spirit of God hath already taught in his word.*

4. *Suffer not a blind Zeal about trifles to transport you beyond all care of the more weighty and substantial parts of Religion. Think not that it is the commendation of your Religion, that you scruple at a few Cerimonies, or quarrel with the commands of your Superiors; but believe and do as Christ hath taught and commanded: certainly to* live Godly, and Righteously, and Soberly in this present world, *is a better sign of a Religious heart, than all Sacrificings of the peace of Church and state to a man's own humour or groundless phancy. A*

found knowledge of the principles of Christian Religion, would banish these shadows, and bring back again the truth and substance of Godliness.

5. *Yeild therefore your selves with all meekness to instruction that ye may* grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, *that ye may no longer be* Children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they *lie* in *wait* to deceive: *that ye may* continue in the faith grounded and settled: *and may be* ready to give answer to every one that asketh, you a reason of the the faith that is in you. *He that can do so, will not be ashamed to do it: and he that cannot should be ashamed not to learn to do it.*

6. *Remember that when you were baptised, you promised and vowed by others, to forsake all sin, to believe all the Articles of the Christian Faith, and to obey God's holy will and command-*

ments;

ments: is it not therefore necessary, that so soon as you are capable, you should apply your selves with all diligence to learn what those Sins, those Articles, and those Commandments are? That you may do so, the Church hath provided for you a short and easy Catechism, and excellently fitted to your first years, to prepare you for Confirmation, that is, to make you understand your vow of Baptism, so far, as you may be able in your own persons, openly in the face of the Church, to profess and declare your purpose to keep it; and thereupon receive both the approbation, and prayers of your Spiritual Fathers, and of the whole Congregation, for Grace to enable you so to do.

And seeing those prayers are there solemnly made to God for your growth, and increase, in knowledge and grace; should it not be your constant endeavour, by a diligent use of all the means, to be dayly more confirmed, and improve in both? now for this end, it is not only necessary to read the word,

hear

hear Sermons, be frequent both in publick and private prayer, and duly receive the Sacrament of the Lords Supper: but it is very convenient and useful, to have ever in your hands some larger Catechism or exposition of the Chief Heads of Christian Religion. Many of this kind there be already extant, yet this one more I have thought fit to adde; I shall not now give you any other reason for my so doing (though I have many) then only this, that I love you, and study how I may most contribute to your eternal welfare.

1. This Catechism will (I hope) by it's length prove no burden to the memories of those who can already give an account of the Church Catechism, and have been for some years exercised in reading the holy Scriptures, out of which the answers are taken almost word for word, and unto such I chiefly offer it.

2. Though the answers are little else

but

but the very words of Scripture, and of such plain texts as are left subject to dispute or cavil, yet have I all along quoted the Chapter and verse whence the words are taken, and inclosed the quotation between two crooked horns thus (. . .) that in the reading you may pass them over, and when you please, consult the texts quoted for any clause of the answer without the trouble of having recourse to the margin first.

3. The Learner is here at once taught to answer the question, and give a proof of his answer, whilst he answers in the very words of those texts which are his proofs. He thus answers not in the words which mans wisdom, but which the holy Ghost teacheth: and is not put upon the more troublesome, and sometimes impossible task, of gathering the author's sense out of the texts quoted.

4. In these days, when strange doctrines abound, and Seducers are busy,

and

and have learned the Devil's art of quoting Scripture for every wicked conceit: it will be some advantage to the learner of this Catechism, that he is hence furnished with one or more plain and pertinent texts for every point of his Religion, to oppose against the tempter.

If in any particular I seem too short, consider that in the beginning I had tyed my self to the very text of Scripture, and therefore could go no farther, than that would go along with me.

The Creed, *the ten* Commandments, *and the* Lord's Prayer, *I suppose already learned, together with those short and useful expositions in the* Church Catechism, *and what else may be yet required in a Catechism for the fuller understanding of them, is not (I hope) wanting in this.*

I shall only adde, that this Scripture-Catechism, *perfectly learn'd and well digested, will be a great help to you in the profitable reading both of the*

Scrip-

Scriptures and other good books: and will teach you to discover the Errors of many unsound Discourses, which being industriously suited by a popular way of writing to the humours of such, who being ignorantly zealous, are apest to be deceived, are very likely to be thrust into your hands.

Now the God of peace that brought again from the dead our Lord Jesus, that great Shepheard of the Sheep, through the bloud of the everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ. That ye may be filled with the knowledge of God's will, in all wisdome and Spiritual understanding; walking worthy of the Lord unto all pleasing, being fruitful in every good work, and abounding in the knowledge of God; *that you may* hold the unity of the Spirit in the

the bond of peace, *and having* your fruit unto holyneſs, *may have* your end everlaſting life; *this is the dayly prayer of*

Your ſervant in all things wherein he may ſerve Chriſt.

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Q. *IS there any such thing as Religion?*

A. All Nations in all Ages of the World have ever professed some Religion.

Q. *What mean you by Religion?*

A. By Religion I mean, a belief that there is a God, joyned with an endeavour to please and honor him, a fear to offend him, and a hope to be made happy by him.

Q. *What then is the Foundation of all Religion?*

A. He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. *Heb.* 11. 6.

Q. *How may a man know, that there is a God?*

A. The invisible things of God from the Creation of the world are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead. *Rom.* 1. 20.

Q. *Of what Religion are you?*

A. I

A. I am one of the Disciples of Christ, called Christians. *Act.* 11. 26.

Q. *Why do you chuse to be a disciple or follower of Christ?*

A. To whom should I go? Christ hath the words of eternal Life. (*Joh.* 6. 68.) in him are hid all the treasures of Wisdom and knowledge (*Col.* 2. 3.) he that followeth him shall not walk in darkness, but shall have the Light of Life. *Joh* 8, 12.

Q. *How do you know that Christ hath the words of Life?*

A. Christ is that Messias, of whom *Moses* in the law and the prophets did write, (*Joh.* 1. 41, & 45.) even the Son of God which should come into the world. *Joh.* 11. 27.

Q. *Why do you believe Christ to be the Messias, the Son of God?*

A. In Christ all things are fulfilled, which were written in the Law of *Moses*, and in the Prophets, and in the Psalms concerning him, (*Luke.* 24. 44.) He was also approved of God by miracles and wonders, and signs which God did by him. *Act.* 2. 22. *Joh.* 3. 2. 10. 25.

Q. *Let me hear some of those wonders you speak of?*

A. The blind did see, the Lame did

walk, the Lepers were cleanſed, the Deaf did hear, and the Dead were raiſed, *Luk.* 7. 22. hereby are we ſure he is that Chriſt the Son of the Living God; *John* 6. 69. for no man could do theſe Miracles which he did, except God were with him, *John* 3. 2.

Q. *What kind of Religion did Chriſt teach?*

A. The Religion which Chriſt hath taught us, is a pure Religion, and undefiled, *James* 1, 27.

Q. *Where may a man learn this Holy Religion?*

A. Chriſtian Religion is to be learnt in the Holy Scriptures, 2 *Tim.* 3. 15. eſpecially in the Word of the Truth of the Goſpel, *Col.* 1. 5. that glorious Goſpel of the Bleſſed God, 1 *Tim.* 1. 11.

Q. *What reaſon have you to ſpeak ſo highly of the Goſpel?*

A. I am not aſhamed of the Goſpel of Chriſt, for it is the power of God unto Salvation, to every one that believeth, *Rom.* 1. 16.

Q. *How come you to the knowledge of the Goſpel?*

A. The Goſpel began to be ſpoken by the Lord, and was confirmed to us by them

that heard him, God also bearing them witness, both with Signs and Wonders, and divers Miracles, and gifts of the Holy Ghost, *Heb.* 2. 3, 4.

Seeing that your Religion is to be learned in the Holy Scriptures, Answer me out of them to those Questions which I shall ask you; and first, tell me,

Q. *Who made the World?*

A. In the beginning, *Gen.* 1. 1. God made the World and all things, *Acts* 17. 24. in six dayes, *Exod.* 20. 11. by his Word, *Heb.* 11. 3. and every thing which God made was very good, *Gen.* 1. 31.

Q. *Who preserveth all things?*

A. God upholdeth all things by the word of his power, *Heb.* 1. 3. in him we live, and move, and have our Being, *Acts* 17. 28.

Q. *Who Ruleth and Governeth all things?*

A. God hath prepared his Throne in the Heavens, and his Kingdom Ruleth over all, *Psal.* 103. 19.

Q. *Doth God take Care of the smallest things of the World?*

A. God preserveth Man and Beast,

Psal. 36. 6. He feedeth the Fowls of the Air, and cloatheth the Grass of the Field, *Mat.* 6. 26, & 30. Not one Sparrow falleth to the ground without him, and the very hairs of our heads are numbred, *Mat.* 10. 29, 30.

Q. *Where is God?*

A. Heaven is God's Throne, and Earth is his Foot-stool, *Acts* 7. 49. he filleth Heaven and Earth, *Jer.* 23. 24. we cannot flee from his Presence, *Psal.* 139. 7.

Q. *Hath God any Body or Parts, as we see the Creatures have?*

A. God is a Spirit, *John* 4. 24. which hath not Flesh and Bones, *Luke* 24. 39. but is invisible, *Col.* 1. 15. whom no man hath seen, nor can see, 1 *Tim.* 6. 16.

Q. *Hath God beginning or ending?*

A. God is Eternal, 1 *Tim.* 1. 17. from Everlasting to Everlasting, *Psal.* 90. 2. he Liveth for ever and ever, *Rev.* 4. 10.

Q. *What Power hath God? what is he able to do?*

A. He is the Lord God Almighty, *Rev.* 4. 8. he can do every thing, *Job* 42. 2. nothing is too hard for him, *Jer.* 32. 17.

Q. *What is Gods Knowledge and Wisdom?*

A. He is the only wise God, 1 *Tim.* 1.

17. his understanding is infinite, *Psal.* 147. 5. he knoweth all things, *John* 21. 17. his Eyes are in every place beholding the evil and the good, *Prov.* 15. 3.

Q. *Is he a Holy God?*

A. God is pure, 1 *John* 3. 3. and Holy, *Isa.* 5. 16. he hath no pleasure in wickedness, *Psal.* 5. 4. cannot be tempted with evil, neither tempteth he any man, *James* 1. 13.

Q. *Is there any injustice in God?*

A. God is most upright, *Isa.* 26. 7. without Iniquity, just and right is he, *Deut.* 32. 4. and will render to every man according to his deeds, *Rom.* 2. 6.

Q. *Is he not also good?*

A. God is good, and doth good, *Psal.* 119. 68. good to all, and his tender mercies are over all his works, *Psal.* 145. 8.

Q. *Is there any untruth or changing with God?*

A. Our God is a God of Truth, *Psal.* 32. 5. a faithful God, 2 *Thes.* 3. 3. he cannot lye, *Tit.* 1. 2. he changeth not, *Mal.* 3. 6. *James* 1. 17. all his promises are yea, and Amen, 2 *Cor.* 1. 20.

Q. *Is there any more but one God?*

A. There is none other, but one, 1 *Cor.* 8. 4. onely true, 1 *Thes.* 1. 9. and Living God, *Acts* 14. 15.

Q. *Who.*

Q. *Who is this one onely true and Living God?*

A. The Lord he is God, there is none else besides him, *Deut.* 4. 35. even God that made the World, *Acts* 17. 24. the Father, the Son, and the Holy Ghost. *Mat.* 28. 19. 2 *Cor.* 13, 14. *Ephes.* 2. 18.

Q. *Who is the Father?*

A. The God and Father of our Lord Jesus Christ, 2 *Cor.* 1. 3. who having life in himself, hath also given to the Son to have life in himself, *John* 5. 26.

Q. *Who is the Son?*

A. The Word, *John* 1. 1. Jesus Christ, *John* 20. 31. God's own, *Rom.* 8. 32. onely begotten, *John* 3. 16. and beloved Son, *Mat.* 3. 17. the onely begotten of the Father, *John* 1. 14.

Q. *Is the Son true God?*

A. He is the Lord of Hosts, *Isa.* 6. 3. with *John* 12. 4. *Numb.* 21. 6. with 1 *Cor.* 10. 9. the true God, 1 *John* 5. 20. the great God, *Tit.* 2. 13. over all, God Blessed for ever, *Rom.* 9. 5.

Q. *Who is the Holy Ghost?*

A. The Holy Ghost is the Eternal, *Heb.* 9. 14. Spirit of the Father, *Mat.* 10. 20. and of the Son, *Gal.* 4. 6.

Q. *Is the Holy Ghost God?*

A. The Spirit of God is God, 1 *Cor.* 3. 16, 17. the Lord, 2 *Cor.* 3. 17. *Act.* 5. 3, 4.

Q. *The Father is God, the Son is God, and the Holy Ghost is God; are not these three Gods?*

A. There be three in Heaven, the Father, the Word, and the Holy Ghost; and these three are One, 1 *John* 5. 7.

Q. *What know you of the Angels?*

A. Angels are, either Holy Angels, *Mat.* 25. 31. or evil Angels, *Psal.* 78. 49.

Q. *Which call you Holy Angels?*

A. Holy Angels are an innumerable Company, *Heb.* 12. 22. of Elect, 1 *Tim.* 5. 21. and mighty, 2 *Thes.* 1. 7. Angels of Heaven, *Mat.* 24. 36. excelling in strength, doing God's Commandments, and hearkning to the voice of his Word, *Psal.* 103. 20.

Q. *Under whose Command are Holy Angels?*

A. Angels, and Authorities, and Powers are made subject to Christ, 1 *Pet.* 3. 22.

Q. *What special Office have Holy Angels?*

A. Holy

A. Holy Angels are ministring Spirits, sent forth to Minister for them who shall be heirs of Salvation, *Heb.* 1. 14.

Q. *Which call you evil Angels?*

A. The evil Angels are the Angels that sinned, and kept not their first estate, but left their own Habitation, whom God cast down to Hell, 2 *Pet.* 2. 4. *Jude* 6.

Q. *Who is chief of evil Angels?*

A. Beelzebub is Prince of Devils, *Mat.* 12. 24. that Old Serpent called the Devil and Sathan, *Rev.* 12. 9.

Q. *What is the Devil's main business?*

A. Our Adversary the Devil, as a roaring Lyon, walketh about, seeking whom he may devour, 1 *Pet.* 5. 8.

Q. *What hath God prepared for the Evil Angels?*

A. Everlasting Fire is prepared for the Devil and his Angels, *Mat.* 25. 41.

Q. *Who was the first Man?*

A. The first Man was *Adam*, *Gen.* 2. 5. *Luke* 3. 38. 1 *Cor.* 15. 45.

Q. *Of what did God make* Adam?

A. The Lord God formed Man of the Dust of the ground, and breathed into his Nostrils the breath of Life, and man became a Living Soul, *Gen.* 2. 7.

Q. *Who was the first Woman?*

A. The first Woman was *Eve*, the Mother of all Living, *Gen.* 3. 20.

Q. *Of what did God make* Eve?

A. The Lord caused a deep sleep to fall upon *Adam*, and he took one of his Ribs, and made it a Woman, and brought her unto the man, *Gen.* 2. 21, 22.

Q. *What are the chief parts of Man?*

A. Man hath a Soul or Spirit, and a Body, *Mat.* 10. 28. *Eccl.* 12. 7.

Q. *In what state, or Condition did God make Man?*

A. God made man upright, *Eccl.* 7. 29. in the Image of God made he him, *Gen.* 1. 27.

Q. *What mean you by God's Image?*

A. Man was created after God in righteousness and true Holiness, *Eph.* 4. 24. and in knowledge, *Col.* 3. 10. and God made him have Dominion over the works of his hands, *Psal.* 8. 6. *Gen.* 1. 16. 2. 20.

Q. *Where did God place* Adam?

A. God put the Man into the Garden of *Eden*, Gen. 2. 15.

Q. *What Command did God give Man there?*

A. God Commanded the Man, saying, Of the Tree of the Knowledge of good

and

and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely dye, *Gen.* 2. 16, 17.

Q. *Did* Adam *keep this Command?*

A. The Serpent beguiled *Eve*, through his subtilty, 2 *Cor.* 11. 3. *Gen.* 3. 13. and she did eat, and gave also to her Husband with her, and he did eat, *Gen.* 3. 6. So by one man sin entred into the world, *Rom.* 5. 12.

Q. *What mean you by Sin?*

A. Sin is the transgression of the Law, 1 *John* 3. 4.

Q. *What doth every sin deserve?*

A. The wages of sin is Death, *Rom.* 6. 23. Gen. 2. 17.

Q. *Should not man have dyed, if he had not sinned?*

A. Death entred into the World by sin, *Rom.* 5. 12.

Q. *Did* Adam's *sin do us any hurt?*

A. By one mans disobedience many were made sinners, *Rom.* 5. 19.

Q. *How could we become sinners by* Adam's *disobedience?*

A. *Adam* begat Children after his own likeness, *Gen.* 5. 3. and who can bring a clean thing out of an unclean? *Job* 14. 4. that which is born of the Flesh is Flesh,

John

Iobe 3. 6. we are shapen in Iniquity, and in sin do our Mothers conceive us, *Psal.* 51. 5.

Q. *What evils of Body came upon us by* Adam's *sin?*

A. Man that is born of a Woman, is of few dayes, and full of trouble, *Iob* 14. 1. in sorrows, and in the sweat of our face must we eat our bread till we return to our dust, *Gen.* 3. 17, 18.

Q. *Did* Adam's *sin bring death upon us all?*

A. In *Adam* all dye, 1 *Cor.* 15. 22. by the offence of one, judgment came upon all men to condemnation, *Rom.* 5. 18. and death passed upon all men, for that all have sinned, *v.* 12.

Q. *What evils of Soul became we subject to by* Adam's *sin?*

A. The Natural Man receiveth not the things of the Spirit of God, 1 *Cor.* 2. 14. our carnal mind is enmity to God, not subject to the Law of God, nor indeed can be, *Rom.* 8. 7. we are in Captivity to the Law of sin in our Members, *Rom.* 7. 23. we cannot please God, *Rom.* 8. 8. but walk according to the Spirit that worketh in the Children of disobedience, *Eph.* 2. 2.

Q. *What*

Q. *What are we then by Nature?*

A. We are by Nature the Children of Wrath, *Eph.* 2. 3.

Q. *What can we expect from God as we are by Nature?*

A. As we are by Nature, we can expect nothing, but to be punished with everlasting destruction from the presence of the Lord, 2 *Thes.* 1. 9.

Q. *What hope then can we have to be saved?*

A. Where sin abounded, Grace did much more abound, that as sin hath reigned unto Death, even so Grace might reign through Righteousness unto Eternal Life by Jesus Christ our Lord, *Rom.* 5. 20. 21.

Q. *When did this grace first appear to Man?*

A. When God said to the Serpent, The Womans Seed shall bruise thy Head, *Gen.* 3. 15. And afterwards when he said to *Abraham*, in thy Seed shall all the Nations of the Earth be blessed, *Gen.* 22. 18.

Q. *Who is this promised seed?*

A. This seed is Christ, *Gal.* 3. 16.

Q. *Is Christ the seed of a woman?*

A. When the fulness of time was come, God sent forth his Son made of a woman, *Gal.* 4. 4.

Q. *How*

Q. *How was Christ the Son of God made of a Woman?*

A. The Holy Ghost came upon a Virgin, called *Mary*, Luke 1. 35. and she was found with Child of the Holy Ghost, *Mat.* 1. 18. and she brought forth her First born Son, *Luke* 2. 7. and his Name was called Jesus, *Luke* 2. 21.

Q. *Why was he called Jesus, or Saviour?*

A. He was so named of the Angel before he was conceived in the Womb, *Luke* 2. 21. because he was to save his People from their sins, *Mat.* 1. 21. 18, 11. and deliver us from the wrath to come, 1 *Thes.* 1. 10.

Q. *Can we be saved no other way but by Jesus onely?*

A. Jesus is the way, the Truth and the Life, no man cometh unto the Father but by him, *John* 14. 6. neither is there Salvation in any other, for there is none other name under Heaven given among men, whereby we must be saved, *Acts* 4. 12.

Q. *How is Jesus our Saviour?*

A. Jesus is the Mediator of the New Covenant, *Heb.* 12. 24. between God and Men, 1 *Tim.* 2. 5.

Q. *How came Jesus to be the Mediator of a New Covenant?*

A. Jesus

A. Jesus was fore ordained, 1 *Pet.* 1. 20. and this grace was given us in him, 2 *Tim.* 1. 9. and Eternal Life Promised by God that cannot lye, before the world began, *Tit.* 1. 2.

Q. *What could move God to take this course to save us?*

A. God the Father according to his foreknowledge, 1 *Pet.* 1. 2. and Eternal purpose in Christ Jesus our Lord, *Eph.* 3. 11. chose us in him before the foundation of the World, that we should be Holy, and without blame before him in Love; having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, *Eph.* 1. 4, 5, 6.

Q. *Unto what did God chuse us?*

A. Unto Obedience, and sprinkling of the blood of Jesus Christ, 1 *Pet.* 1. 2. and to Salvation, through sanctification of the Spirit, and belief of the Truth, 2 *Thes.* 2, 13.

Q. *What was Christ first to do as Mediator?*

A. Forasmuch as the Children are partakers of Flesh and Blood, he also himself took part of the same; *Heb.* 2. 14.

So

so became he the man Christ Jesus, 1 *Tim.* 2. 5. God manifested in the Flesh, 1 *Tim.* 3. 16. and the Word made Flesh dwelt among us, full of grace and Truth, *John* 1. 14.

Q. *Why must Jesus be made man?*

A. Jesus was made Man, that he might be made under the Law, *Gal.* 4. 4. and fulfill all Righteousness, *Mat.* 3. 15. and through Death destroy him that had the power of Death; that is, the Devil, *Heb.* 2. 14.

Q. *Why was Jesus called Christ, or anointed?*

A. God anointed Jesus with the Holy Ghost, and with Power, *Act.* 10. 38.

Q. *To what Office in the first place was Jesus anointed?*

A. Jesus was a Prophet mighty in deed and word, *Luke* 24. 19.

Q. *How did Christ Exercise the Office of a Prophet?*

A. God anointed Christ to Preach the Gospel to the Poor, *Luke* 4. 18. he came to call Sinners to Repentance, *Mat.* 9. 13. all things that he had heard of the Father he made known unto us, *John* 15. 5. 8. 26. and brought Life and Immortality to Light through the Gospel 2 *Tim.* 1. 10.

Q. *Which*

Q. *Which is the second Office to which Christ was anointed?*

A. Christ was called of God an High-Priest, *Heb.* 5. 10. for ever, after the Order of *Melchisedec*, Heb. 6. 10.

Q. *Did Christ as High-Priest Offer any Sacrifice for Sins?*

A. This he did once, when he Offered up himself, *Heb.* 7. 27. without spot to God, *Heb* 9. 14. an Offering, and a Sacrifice for a sweet smelling savour, *Eph.* 5. 2. to put away sin, *Heb.* 9. 26.

Q. *Did Christ Offer Sacrifice for his own sins?*

A. Christ did no sin. neither was guile found in his mouth, 1 *Pet.* 2. 22. he was in all points tempted as we are, yet without sin, *Heb.* 4. 15. for such an High-Priest became us, who is Holy, harmless, undefiled, separate from Sinners, *Heb.* 7. 26.

Q. *For what sins then did Christ Offer himself?*

A. Christ was delivered for our Offences, *Rom.* 4. 25. the just for the unjust, 1 *Pet.* 3. 18. God making him to be sin for us, who knew no sin, 2 *Cor.* 5. 21. and laying on him the Iniquities of us all, *Isa.* 53. 6.

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Q. *How*

Q. *How did Christ Offer himself for us?*

A. Christ humbled himself, and became Obedient unto Death, even the Death of the Cross, *Phil.* 2. 8. redeeming us from the curse of the Law, being made a curse for us, *Gal.* 3. 13.

Q. *What curse do you mean?*

A. It is written, cursed is every one that continueth not in all things that are written in the book of the Law to do them, *Gal.* 3. 10.

Q. *Why would God have Christ to dye for us?*

A. God set forth Christ to be a propitiation through Faith in his Blood, to declare his Righteousness for the Remission of sins, that he might be just, and the justifier of him that believeth in Jesus, *Rom.* 3. 25, 26.

Q. *Did Christ truly satisfie God's justice for our sins?*

A. Christ is the propitiation for our sins, 1 *John* 2. 2. he gave his Life a Ransom for many, *Mat.* 20. 28. he was offered to bear the sins of many, *Heb.* 9. 28. the chastisement of our peace was upon him, and by his stripes we are healed, *Isa.* 53. 5. 1 *Pet.* 2. 24.

Q. *For*

Q. *For whom did Christ dye?*

A. Christ, by the grace of God, did taste Death for every man, *Heb.* 2. 9. he gave himself a Ransom for all, 1 *Tim.* 2. 6. and is the propitiation for the sins of the whole World, 1 *John* 2. 2. 2 *Cor.* 5. 14.

Q. *What became of Christ when he dyed?*

A. He was buried, and rose again the third day, 1 *Cor.* 15. 4. his Soul was not left in Hell, neither did his Flesh see Corruption, *Acts* 2. 31. but God raised him up, having loosed the pains of Death, because it was not possible he should be held of it, *Acts* 2. 24.

Q. *Was Christ to dye any more?*

A. Christ being raised from the dead, dyeth no more, Death hath no more dominion over him, *Rom.* 6. 9.

Q. *Whither went Christ after he rose again?*

A. He was received up into Heaven, and sat down on the Right Hand of God, *Mark* 16. 19.

Q. *What mean you by the Right Hand of God?*

A. The Right Hand of Power, *Luke* 22. 69. and Majesty, *Heb.* 8. 1.

Q. *Doth Christ any thing in Heaven for us as an High-Priest?*

A. When he had by himself purged our sins, he sat down on the Right Hand of the Majesty on High, *Heb.* 1. 3. not entring into the Holy places made with hands, which are the Figures of the true, but into Heaven it self, now to appear in the presence of God for us, *Heb.* 9. 24.

Q. *What doth he do in the presence of God for us?*

A. If any Man sin, we have an Advocate with the Father, even Jesus Christ the Righteous, 1 *John* 2. 1. who is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them, *Heb.* 7. 25.

Q. *Doth Christ any thing else for us as an High-Priest?*

A. God having raised up his Son Jesus, sent him to bless us in turning away every one of us from his Iniquities, *Acts* 3. 26.

Q. *What is the third Office to which Christ was anointed?*

A. Christ is the blessed and onely Potentate, King of Kings, and Lord of Lords, 1 *Tim.* 6. 15.

Q. *What is Christ's Kingly Power?*

A. All

A. All Power is given unto Christ in Heaven and in Earth, *Mat.* 28. 18. God hath highly exalted him, and given him a Name above every Name, that at the Name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth, *Phil.* 2. 9, 10.

Q. *Is Christ our Law-giver?*

A. Christ is that one Law-giver, who is able to save, and to destroy, *James* 4. 12. *Isa.* 33. 22.

Q. *Doth Christ as a King protect his People?*

A. None shall pluck Christ's Sheep out of his hands, *John* 10. 28.

Q. *What Honourable Priviledges doth Christ's Subjects enjoy?*

A. Christ maketh his Subjects a Royal Priest-Hood, 1 *Pet.* 2. 9. Kings and Priests unto God, *Rev.* 1. 6.

Q. *Hath Christ any reward in store for his Subjects?*

A. Christ's reward is with him, to give to every Man as his Work shall be, *Rev.* 22. 12. If we be faithful unto Death, he will give us a Crown of Life, *Rev.* 2. 10.

Q. *What shall be done to Christ's Enemies?*

A. Christ must Reign, till he hath put all Enemies under his Feet, *1 Cor.* 15. 25.

Q. *What are these Enemies of Christ?*

A. The Enemies of Christ are, Sin which hath reigned unto Death, *Rom.* 5. 21. Sathan the Prince of this World, *John* 12. 13. the Children of disobedience, *Eph.* 2. 2. and Death which reigned by sin, *Rom.* 5. 17.

Q. *What did Christ do for his People when he went away into Heaven?*

A. When Christ ascended up on High he gave gifts unto men, *Eph.* 4. 8.

Q. *What was the chief gift which Christ then gave?*

A. Christ sent the promise of his Father, *Luke* 24. 49. *Acts* 1. 4. even the Comforter which is the Holy Ghost, *John* 14. 26. to be with us for ever, *John* 14. 16.

Q. *To what more especial end did Christ send the Holy Ghost?*

A. Christ sent the Holy Ghost to guide his Apostles into all Truth, *John* 16. 13. to teach them all things, and bring all things to their remembrance, whatsoever he had said unto them, *John* 14. 26.

Q. *What other gifts gave Christ to his People?*

A. Christ

A. Christ gave Apostles, Prophets, Evangelists, Pastors, and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ, *Eph.* 4. 11, 12.

Q. *What mean you by the Body of Christ?*

A. God gave Christ to be Head over all things to the Church, which is his Body, *Eph.* 1. 22, 23. *Col.* 1. 18.

Q. *What mean you by the Church?*

A. The Church is the Flock, *Acts* 20. 28. 1 *Pet.* 5. 2. and the House of God, 1 *Tim.* 3. 15. those that are called to be Saints, *Rom.* 1. 7. the whole Family of Heaven and Earth named of Christ, *Eph.* 3. 15.

Q. *Is there but one Church of Christ?*

A. There is but one Fold, and one Shepherd, *John* 10. 16.

Q. *Are there not many Congregations of Christians?*

A. We being many are one Body, 1 *Cor.* 10. 17. and every one Members one of another, *Rom.* 12. 5.

Q. *In what respects are all Christians one Church?*

A. We are all built upon the same Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Cor-

ner-stone, *Eph.* 2. 20, 21. having one Spirit, one Hope, one Lord, one Faith, one Baptism, *Eph.* 4. 4, 5. all partaking of one Bread, 1 *Cor.* 10. 17. bound to keep the Unity of the Spirit in the bond of Peace, *Eph.* 4. 3.

Q. *What doth God require of us in this new Covenant?*

A. God requires of us, Repentance toward God, and Faith toward our Lord Jesus Christ, *Acts* 20. 21.

Q. *What mean you by Repentance?*

A. Repentance is a turning from all our sins that we have committed, *Ezek.* 18. 2. & 30. unto the Lord, *Isa.* 55. 7. amending our wayes and our doings, *Jer.* 7. 5.

Q. *Is not sorrow for sin a part of Repentance?*

A. We must be sorry after a godly manner, for godly sorrow worketh Repentance not to be Repented of, 2 *Cor.* 7. 9, 10.

Q. *What else must accompany this godly sorrow?*

A. We must hate every false way, *Psal.* 119. 104. and loath our selves for our Iniquities, and be ashamed of our own ways, *Ezek.* 36. 31, 32.

Q. *Must*

Q. *Must we not also confess our sins?*

A. He that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall have Mercy, *Prov.* 28.13. *1 John* 1. 9.

Q. *Is there any thing more required in repentance, besides sorrow for sin, hatred of sin, confessing and forsaking sin?*

A. We must also bring forth Fruits meet for Repentance, *Mat.* 3. 8.

Q. *What are Fruits meet for Repentance?*

A. Good Works, which God hath before ordained that we should walk in them, *Eph.* 2. 10. so yielding our Members Servants to Righteousness, unto Holiness, *Rom.* 6. 13.

Q. *Give me the substance of this Duty of Repentance.*

A. Cease to do evil, learn to do well, *Isa.* 1. 16, 17. eschew evil, and do good, *1 Pet.* 3. 11.

Q. *Can we altogether cease from sin in this Life?*

A. Who can say, I have made my Heart clean, I am pure from my sin? *Prov.* 20. 9.

Q. *What mean you then by ceasing from sin?*

A. Let

4. Let not sin Reign in our mortal bodies that we should obey it in the Lusts thereof, *Rom.* 6. 12.

Q. *To what end must we repent?*

A. We must Repent and be Converted that our sins may be blotted out, *Acts* 3. 19.

Q. *What mean you by Faith toward our Lord Jesus Christ?*

A. By Faith, I mean, a believing that Jesus is the Christ, the Son of the Living God, *John* 6. 69. 11. 27. 1 *John* 5. 1. a coming unto him that we may have Life, *John* 5. 40. a receiving him as he is come in his Fathers name, *John* 5. 43. 1. 12. and abiding in him, 1 *John* 2. 27.

Q. *What is it to believe in Christ as a Prophet?*

A. To believe in Christ as a Prophet, is to come unto him for the words of Eternal life, *John* 6. 68. and to hear him in all things that he saith unto us, *Acts* 3. 22.

Q. *What is it to believe in Christ as a Priest?*

A. To believe in Christ as a Priest, is to believe that he by one Offering hath perfected for ever them that are Sanctified, *Heb.* 10. 14. and to look for Redemption through his Blood, even the for-

forgiveneſs of ſins, *Eph.* 1. 7.

Q. *What is it to believe in Chriſt as King?*

A. To believe in Chriſt as King, is to take him for our Judge, our Law-giver, our King, who will ſave us, *Iſa.* 33. 22. and to obſerve all things whatſoever he hath commanded us, *Mat.* 28. 20.

Q. *What are the Properties of true Faith?*

A. By Faith God purifieth our hearts, *Act.* 15. 9. Faith worketh by love, *Gal.* 5. 6. is made perfect by works, *Jam.* 2. 22. overcometh the world, 1 *John* 5. 4. and quencheth all the fiery darts of the wicked, *Eph.* 6. 16.

Q. *What is the end of our Faith?*

A. The end of our Faith is the Salvation of our Souls, 1 *Pet.* 1. 9. *Heb.* 10. 39.

Q. *What hath God promiſed us in this New Covenant?*

A. This is the Covenant, ſaith the Lord, I will put my Laws into their minds, and write them in their hearts, and I will be to them a God, and they ſhall be to me a people; and I will be merciful to their unrighteouſneſs, and their ſins, and their iniquities will I remember no more, *Heb.* 8. 10, 12. 10, 16, 17. and this is the promiſe that he hath promiſed us, even eternal life, 1 *John.* 2. 25.

Q. *Tell*

Q. *Tell me now what is the substance of the New Covenant?*

A. The Substence of the New Covenant is this.

1. He that believeth on the Son hath eveverlarsting life; and he that believeth not the Son shall not see life, *John* 3. 36.

2. Repent and be converted, and your sins shall be blotted out, *Act.* 3. 19. and except ye repent ye shall perish, *Luk.* 13. 3.

3. Christ is become the Author of Salvation to all them that obey him, *Heb.* 5. 9. and will take vengeance on them that obey not the Gospel, 2 *Thes.* 1. 8.

Q. *What special benefits have they from Christ, that keep this Covenant?*

A. By Christ all that believe are justified from all things, from which we could not be justified by the Law of *Moses*, Acts 13. 39.

Q. *What mean you by Justification?*

A. There is no condemnation to those that are in Christ Jesus, *Rom.* 8. 1. but their iniquities are forgiven, their sins are covered, the Lord will not impute sin to them, but righteousnes, *Rom.* 4. 6, 7, 8. and make them accepted in the beloved, *Eph.* 1. 6.

Q. *Can we not be justified by the works of the Law?* A. By

A. By thee deeds of the Law shall no flesh be justified in God's sight, *Rom.* 3. 20.

Q. *By what then are we justified?*

A. We are justified freely by God's grace, through the Redemption that is in Christ Jesus, *Rom.* 3. 24.

Q. *What is the fruit of our Justification?*

A. Being justified by Faith, we have peace with God through our Lord Jesus Christ, *Rom.* 5. 1. and shall be saved from wrath by him, *Rom.* 5. 10.

Q. *What other special benefit receive we by this Covenant?*

A. Christ is made unto us Sanctification, 1 *Cor.* 1. 30.

Q. *What mean you by Sanctification?*

A. By Sanctification, I mean, a putting off the old man which is corrupt, according to the deceitful lusts, and a being renewed in the spirit of our mind, putting on the new man, which after God is created in righteousness, and true holiness, *Eph.* 4. 22, 23, 24.

Q. *By whom are we Sanctified?*

A. We are Sanctified by the Holy Ghost, *Rom.* 15. 16. 1 *Cor.* 6. 11.

Q. *Are we perfectly Sanctified in this life?*

A. We are but growing in grace, and in the knowledg of our Lord Jesus Christ, 2 *Pet.* 3. 18.

Q. *Of*

Q. Of what necessity is Sanctification?

A. This is the Will of God, even our Sanctification, 1 *Thes.* 4. 3. and without holiness no man shall see the Lord, *Heb.* 12. 14.

Q. What is the fruit of Sanctification?

A. Being made free from sin, and become servants to God, we have our fruit unto holiness, and the end everlasting life, *Rom.* 6. 22.

Q. Can we merit, or deserve eternal life by our own righteousness or Faith?

A By Grace are we saved through † Faith, and that not of our selves, it is the gift of God, *Eph.* 2. 8. for when we have done all those things that are commanded us, we must say, we are unprofitable servants, *Luke* 17. 10.

Q. Can we of our selves only, believe, repent, and obey?

A. Without Christ we can do nothing, *John* 15. 5.

Q. Whence then have we strength to do all this?

A. All our sufficiency is of God, 2 *Cor.* 3. 5. who worketh in us both to will and to do of his good pleasure, *Phil.* 2. 13. his grace is sufficient for us, and his strength is made perfect in weakness, 2 *Cor.* 12. 9.

and

and we can do all things through Christ, that strengtheneth us, *Phil.* 4. 13.

Q. By what doth God ordinarily beget Faith in us?

A. Faith is a fruit of the Spirit, *Gal.* 5. 22. and cometh by hearing, and by the word of God, *Rom.* 10. 17.

Q. Is Preaching of the Word a means of begetting Faith?

A. How shall we hear without a Preacher? and how shall men preach except they be sent? *Rom.* 10. 14, 15. yea it pleaseth God by the foolishness of preaching to save them that believe, 1 *Cor.* 1. 21.

Q. Can men by Preaching beget Faith, and other Graces?

A. Neither is he that Planteth any thing, nor he that Watereth, but God that giveth the increase, 1 *Cor.* 3. 7. and worketh effectually in them, *Gal.* 2. 8. opening our hearts to attend to the things that are spoken, *Acts* 16. 14. and giving us the spirit of Wisdome in the knowledge of Christ, *Eph.* 1. 17, 18.

Q. What must we further do to obtain that Spirit?

A. Our heavenly Father will give the holy Spirit to them that ask him, *Luke* 11. 13.

Q. How did Christ command his Apostles to admit men into his Church?

A.

A. Christ commanded his Apostles, to go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, *Mat.* 28. 19.

Q. *Did they thus admit Men-Members of the Church by Baptism?*

A. They that gladly received the word were baptized, and so were added to the Church, *Acts* 2. 41. & 47. 8. 12.

Q. *With what matter did they Baptize Men?*

A. They Baptized, by washing with water, *Acts* 8. 36. & 38. 10. 47.

Q. *Can the washing with water in the Name of the Trinity make Men Living Members of Christ, or Heirs of Salvation?*

A. Baptism saveth us (not the putting away the filth of the Flesh, but the answer of a good Conscience toward God) by the Resurrection of Jesus Christ, 1 *Pet.* 3. 21. and by one Spirit are we all Baptized into one Body, 1 *Cor.* 12. 13.

Q. *What doth the washing of Water in Baptism signifie?*

A. The washing of water in Baptism, signifies the washing of Regeneration, and renewing of the Holy Ghost, *Tit.* 3. 5. for except a man be born again of water and of the Holy Spirit, he cannot enter into

into the Kingdom of God, *John* 3. 5.

Q. *In what doth Regeneration, or new-birth consist?*

A. Regeneration is a dying unto sin, and a living unto God, through Jesus Christ our Lord, *Rom.* 6. 11.

Q. *Of whom are we new-born?*

A. We are born not of blood, nor of the will of the Flesh, nor of the will of Man, but of God, *John* 1. 13. the Holy Ghost, *John* 3. 5.

Q. *What is the seed of this New-Birth?*

A. We are born not of corruptible Seed, but of incorruptible, by the Word of God, which Liveth and abideth for ever, 1 *Pet.* 1. 23.

Q. *What are the Marks of this New-Birth?*

A. He that is born of God believeth that Jesus is the Christ, 1 *John* 5. 1. doth not commit sin, 1 *John* 3. 9. loveth his Brethren, 1 *John* 4. 7. and overcometh the World, 1 *John* 5. 4.

Q. *Is Baptism the Sacrament of our Regeneration, or New-Birth?*

A. We are buried with Christ in Baptism, wherein also we are risen with him, the Faith of the Operation of God who hath raised him from the dead, *Col.* 2. 12.

as many as have been Baptized into Christ have put on Christ, *Gal.* 3. 27. And if any Man be in Christ, he is a New Creature, *2 Cor.* 5. 17. quickned together with him, *Col.* 2. 13. *Eph.* 2. 1. & 5.

Q. *What did the Apostles call for in those whom they Baptized?*

A. The Apostles commanded those whom they Baptized to Repent, *Acts* 2. 38. and believe, *Acts* 8. 37.

Q. *What is the benefit of Baptism rightly received?*

A. We are Baptized for the Remission of sins, *Acts* 2. 38. 22. 16. and he that believeth and is baptized shall be saved, *Mark* 16. 16.

Q. *What doth our baptism bind us to?*

A. We are baptized into Christ's death, *Rom.* 6. 4. that the body of sin may be destroyed, that henceforth we should not serve sin, *v.* 6. but Crucifie the Flesh with the affections and Lusts, *Gal.* 5. 24. and mortifie the deeds of the Body, *Rom.* 8. 13. *Col.* 3. 5.

Q. *What else doth our Baptism teach and bind us to?*

A. That we should walk in newness of Life, *Rom.* 6. 4 yielding our selves unto God as those that are alive from the dead,

and our Members as Instruments of Righteousness unto God, *v.* 13.

Q. *Seeing you are Baptized into the body of Christ by the Spirit of Christ, what is your duty?*

A. We are engaged to keep the Unity of the Spirit in the bond of Peace, *Eph.* 4. 3. and not to grieve the Holy Spirit of God whereby we are sealed unto the day of Redemption, *Eph.* 4. 30.

Q. *Seeing you are baptized in the Name of the Father, Son, and Holy Ghost, what is your duty?*

A. It is our duty, earnestly to contend for the Faith which was once delivered unto the Saints, *Jude* 3. holding fast the form of sound words, 2 *Tim.* 1. 13. and obeying from the Heart that form of Doctrine which was delivered us, *Rom.* 6. 17.

Q. *Seeing you that are baptized are by the Name of Christ called Christians, what learn you thence?*

A. Let every one that nameth the name of Christ depart from Iniquity, 2 *Tim.* 2. 19. that the name of God and his Doctrine be not blasphemed, 1 *Tim.* 6. 1. but that the name of the Lord Jesus may be glorified in us, 2 *Thes.* 1. 12.

Q. *What Spiritual Food hath Christ provided for those that are New-Born?*

A. As new-born Babes we must desire the sincere Milk of the Word, that we may grow thereby, 1 *Pet.* 2. 2.

Q. *What other Food hath Christ provided for those of riper growth?*

A. Christ giveth us Meat which indureth to everlasting Life, *John* 6. 27. even the Bread of God which giveth Life unto the World, *v.* 33.

Q. *What is this Bread of Life?*

A. Christ is that Bread of Life, *John* 6. 48. even his Flesh which he gave for the Life of the World, *v.* 51.

Q. *Is it necessary that we eat the Flesh of Christ?*

A. Except we eat the Flesh of the Son of Man, and drink his Blood, we have no Life in us, *John* 6. 53.

Q. *How can we eat the Flesh, and drink the Blood of Christ?*

A. We eat and drink Christ by coming to him, and believing on him, *John* 6. 35. 40. 47. 64.

Q. *What benefit have we by eating and drinking Christ?*

A. Whoso eateth Christ's Flesh, and drinketh his Blood, hath Eternal Life, and

he will raise him up at the last day, *John* 6. 54.

Q. *What Sacrament hath Christ ordained for our more solemn feeding on him?*

A. The Sacrament of the Lord's Supper, 1 *Cor.* 11. 20. the Cup of Blessing, and the Bread broken, 1 *Cor.* 10. 6.

Q. *When did Christ institute the Sacrament of his Supper?*

A. The Lord Jesus the same Night that he was betrayed took bread, and when he had given thanks, he brake it, and said; take, eat, this is my Body which is broken for you: this do in remembrance of me. After the same manner also he took the Cup, saying, this Cup is the New Testament in my Blood, this do ye as often as ye drink it, in remembrance of me, 1 *Cor.* 11. 23, 24, 25. *Mat.* 26. 26, *&c.*

Q. *What do the Bread and the Wine signifie?*

A. The Body and Blood of Christ, 1 *Cor.* 11. 24, 25.

Q. *What do the Bread broken, and Wine poured out signifie?*

A. The Bread broken signifies, that the Body of Christ was given, *Luke* 22. 19. and broken, 1 *Cor.* 11. 24. wounded and bruised for us, *Isa* 53. 5. and the Wine

poured out signifies, that Christ's blood was shed for many for the remission of sins, *Mat.* 26. 28.

Q. *What do our taking, eating, and drinking these signifie?*

A. Our taking, eating, and drinking the bread and wine signifie, the Communion of the body and blood of Christ, 1 *Cor.* 10. 16.

Q. *To what end was the Sacrament of the Lord's Supper ordained?*

A. We are to do this in remembrance of Christ, 1 *Cor.* 11. 25. for as often as we eat this bread, and drink this Cup, we shew the Lord's Death till he come, *v.* 26.

Q. *What doth our joynt partaking together of this Sacrament signifie?*

A. Our joynt partaking of this Sacrament signifies, that we being many are one bread and one body, for we are all partakers of that one bread, 1 *Cor.* 10. 17.

Q. *What is the danger of receiving this Sacrament unworthily?*

A. Whosoever shall eat this bread, and drink this Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord, 1 *Cor.* 11. 27. and eateth and drinketh judgment to himself, not discerning the Lord's body, *v.* 29.

Q. *What*

Q. *What must we do to receive this Sacrament worthily?*

A. Let a man examine himself, and so let him eat of that Bread, and drink of that Cup, 1 *Cor.* 11. 28.

Q. *What mean you by examining a man's self?*

A. We must examine our selves, whether we be in the Faith; and prove our own selves, 2 *Cor.* 13. 5.

Q. *What shall become of us when we dye?*

A. When we dye, the dust shall return to the Earth as it was, and the Spirit shall return unto God who gave it, *Eccl.* 12. 7.

Q. *Shall our Bodies lye for ever in the Earth?*

A. No, there shall be a Resurrection of the Dead, both of the just and unjust, *Acts* 24. 15.

Q. *By whom have we the Resurrection from the Dead?*

A. As in *Adam* all dye, so in Christ shall all be made alive, 1 *Cor.* 15. 22. all that are in the graves shall hear his voyce, and shall come forth, they that have done good unto the Resurrection of Life, and they that have done evil to the Resurrection of Damnation, *John* 5. 28, 29.

Q. *When shall the Resurrection be?*

A. At the last day, *John* 11. 24. 6. 39. the end of the World, *Mat.* 13. 36. when the Lord himself shall descend from Heaven with a shout, with the voyce of the Arch-Angel, and with the Trump of God, 1 *Thes.* 4. 16.

Q. *Shall the very same Bodies rise again?*

A. Yes, this Corruptible must put on Incorruption, and this Mortal shall put on Immortality, 1 *Cor.* 15. 53.

Q. *To what end must we rise again?*

A. God hath appointed a day in the which he will Judge the World in Righteousness, by that Man, whom he hath ordained, *Acts* 17. 31.

Q. *What Man is that?*

A. God shall Judge the Secrets of men by Jesus Christ, *Rom.* 2. 16. it is he who was ordained of God to be Judge both of Quick and Dead, *Acts* 10. 42.

Q. *Shall all Men be judged by Christ?*

A. We must all appear before the judgment-seat of Christ, that every one may receive the things done in his Body, according to that he hath done whether it be good or bad, 2 *Cor.* 5. 10.

Q. *What shall be the doom of the Wicked?*

A. Christ

A. Christ shall say unto the wicked, depart from me, ye cursed, into everlasting Fire prepared for the Devil and his Angels, *Mat.* 25. 41. and they shall go away into everlasting punishment, *v.* 46. where their Worm dyeth not, and the fire is not quenched, *Mark* 9. 48. and there shall be weeping, and wailing, and gnashing of teeth, *v.* 50.

Q. *What shall be the reward of the Righteous?*

A. Christ shall say unto the Righteous, Come ye blessed of my Father, inherit the Kingdom prepar'd for you from the Foundation of the World, *Mat.* 25. 34. and they shall go into Life Eternal, *v.* 46. and shall ever be with the Lord, 1 *Thes.* 4. 17.

Q. *Can you exactly tell me what blessings the Righteous shall enjoy in Heaven?*

A. Blessed are the dead which dye in the Lord, they rest from their Labours, *Rev.* 14. 13. are comforted, *Luke* 6. 25. enter into the joy of their Lord, *Mat.* 25. 21. 23. and an Inheritance incorruptible and undefiled, and that fadeth not away, 1 *Pet.* 1. 4. but it doth not yet appear what we shall be, onely we know that when Christ shall appear, we shall be like him, 1 *John* 3. 2.

Q. *In*

Q. *In the mean time, how ought Christians to behave themselves in this Life?*

A. Our Conversation must be as becometh the Gospel of Christ, *Phil.* 1. 27. walking worthy of God who hath called us unto his Kingdom and glory, 1 *Thes.* 2. 12. being fruitful in every good work, and abounding in the knowledge of God, *Col.* 1. 10.

Q. *How may our Conversation be as becometh the Gospel of Christ?*

A. The Grace of God which bringeth Salvation, teacheth us that denying ungodliness and worldly Lusts, we should live Soberly, Righteously, and Godly in this present World, *Tit.* 2. 11, 12. and herein should we Exercise our selves, to have alwayes a Conscience void of Offence toward God and toward Man, *Acts* 24. 16.

Q. *Is not the Profession of Christian Religion enough of it self?*

A. Not every one that saith unto Christ, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of God which is in Heaven, *Mat.* 7. 21.

Q. *Do you not make void the Law through Faith?*

A. God for-bid; yea, we establish the Law

Law, *Rom.* 3. 31. as the body without the Spirit is dead, so Faith without works is dead also, *Jam.* 2. 26. therefore blessed are they that keep Christ's Commandments, that they may have right to the tree of life, & may enter in through the gates into the City, *Rev.* 22. 14.

Q. *What is your duty to God, as he is but One?*

A. Because there is but one God, we must worship the Lord our God, and serve him only, *Mat.* 4. 10. cleave unto him, *Deut.* 10. 20. and have no other Gods before him, *Exod.* 20. 3.

Q. *What sins are you here especially to take heed of?*

A. We must take heed, how we say in our hearts there is no God, *Psal.* 14. 1. or have not the knowledg of God, 1 *Cor.* 15. 34. unknowing God, glorifie him not as God, *Rom.* 1. 21. or professing that we know God, yet in works deny him, *Tit.* 1. 16. or serve the Creature more than the Creator, who is blessed for ever, *Rom.* 1. 25.

Q. *How ought you to worship God?*

A. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth, *John* 4. 24.

Q. *What sins are we especially to take heed of?*

A. No

A. No man hath seen God's shape, *John* 5. 37. let us take heed, how we liken him to any thing, or compare any likeness unto him, *Isa.* 40. 18. or corrupt our selves by making us a graven image, or the likeness of any Figure, *Deut.* 4 15. *Rom.* 1. 23. *Acts* 17. 29. to bow down to it, or serve it, *Exod.* 20. 5. or think he can be worshiped with mens hands, as though he needed any thing, *Act.* 17. 25. or worship him, teaching for Doctrines the Traditions of men, *Mat.* 15. 9.

Q. *What Duties learn you from Gods infinite Knowledge?*

A. We must walk before God, and serve him in truth, and with a perfect heart, and a willing mind, doing that which is good in his sight; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts, 1 *Chron.* 28. 9. *Isa.* 38. 3. *Acts* 1. 24. all things are naked and opened unto his eyes with whom we have to do, *Heb.* 4. 13. *Prov.* 5. 21. all our ways are before him, *Psal.* 119. 168.

Q. *What sin are you here especially to avoid?*

A. We must lay aside all guile, and hypocrisies, 1. *Pet.* 2. 1. and not draw nigh un-

to

to God with our mouth, and honour him with our lips, having our hearts far from him, *Mat.* 15. 7. for the hypocrites hope shall perish, *Job* 8. 13.

Q. *What duty owe you to God, as an Almighty God?*

A. We must stand in aw of God, and not sin, *Psal.* 4. 4. and fear him who is able to destroy both soul and body in hell, *Mat.* 10 28. by the fear of the Lord, men depart from evil, *Prov.* 16. 6.

Q. *Doth not Gods Almightiness encourage you against other fears?*

A. We must not fear what man can do unto us, *Heb.* 13. 6. if God be for us, who can be against us? *Rom.* 8. 31. let us therefore be strong in the Lord, and in the power of his might, *Eph* 6. 10. not staggering at the Promises of God through unbelief, *Rom.* 4. 20. seeing we are kept by the power of God through faith unto Salvation, 1 *Pet.* 1. 5. See *Gen.* 15 1. *Psal.* 56. 40. *Prov.* 3. 25, 26. *Isa.* 49. 4.

Q. *What duty owe you to God, as he is a holy God?*

A. It is our Duty to be holy as God is holy, *Lev.* 11 44. 1 *Joh.* 3. 3. in all manner of Conversation, 1 *Pet* 1. 15. 2 *Cor.* 7. 1. abhorring that which is evil, and cleaving to that

which

which is good, *Rom.* 12. 9. abstaining from all appearance of evil, 1 *Thes.* 5. 22. and worshipping him in the beauty of holiness, 1 *Chron.* 16. 22. *Psal.* 29. 2. 69. 9.

Q. *What is our Duty to God, as he is just?*

A. Because God doth justly, we must bear the indignation of the Lord, *Mic.* 7. 9. and not despise his chastening, *Job* 5. 17. nor faint when we are rebuked of him, *Heb.* 12. 5. nor complain for the punishment of our sins, *Lam.* 3. 39. but confess that he doth right, and we do wickedly, *Neh.* 9. 33. *Dan.* 9. 14.

Q. *What special kind of sins doth God's Justice warn you to avoid?*

A. We must pray that God would keep us back from presumptuous sins, *Psal.* 19. 13. for the soul that doth presemptuosly reproacheth the Lord, *Num.* 15. 30. let us therefore work out our Salvation with fear and trembling, *Phil.* 2. 12.

Q. *What doth the Goodness, and Mercy of God chiefly teach you?*

A. The goodness of God should lead us to Repentance, *Rom.* 2. 4. and to praise the Lord, and give thanks unto him, because his Mercy endureth for ever, *Ps.* 106. 1. and to love him who loved us first, 1 *Joh.* 14. 19.

Q. *How*

Q. *How ought you to love God?*

A. We must love the Lord our God with all our heart, and with all our soul, and with all our mind, and with all our strength, *Mat.* 22. 38. *Mark* 12. 30. having none in heaven but him, and desiring none upon earth besides him, *Psal.* 73. 25.

Q. *How ought you to express your love to God?*

A. This is the love of God, that we keep his Commandments, 1 *Joh.* 5. 3.

Q. *What love is inconsistent with the love of God?*

A. If any man love the world, the love of the Father is not in him, 1 *John*, 2. 15.

Q. *Can a man love God, and not love his Brother?*

A. If any man say, I love God, and hateth his Brother, he is a liar, 1 *Joh.* 4. 20.

Q. *What duty learn you from God's Truth, and Faithfulness?*

A. Because God is faithful, let Patience have her perfect work, *Jam.* 1. 4. and let us hope to the end, 1 *Pet.* 1. 13. and rejoyce in hope of the glory of God, *Rom.* 5. 2. and of eternal life, which God, that cannot lie, hath promised before the world began, *Tit.* 1. 2.

Q. *What*

Q. *What is the proper effect of this hope?*

A. Every man that hath this hope in him, purifieth himself even as God is pure, 1 *John* 3. 3. having therefore these promises, let us cleanse our selves from all filthiness of Flesh and Spirit, perfecting Holiness in the fear of God, 2 *Cor.* 7. 1.

Q. *What doth God's faithfulness teach us in time of affliction and temptation?*

A. When we suffer according to the Will of God, let us commit the keeping of our souls, in well-doing, to him, as unto a Faithful Creator, 1 *Pet.* 4. 19. for God is faithful, who will not suffer us to be tempted above that we are able, but will with the Temptation make us a way to escape, that we may be able to bear it, 1 *Cor.* 10. 13. 2 *Thes.* 3. 3.

Q. *What special Duties owe you to God as Governour of the World?*

A. Our duty to God as our Governor is, to fear him, and keep his Commandments, *Eccl* 12. 14 to walk humbly with him, *Micah* 6. 8. to submit our selves to him, *James* 4. 7. saying, it is the Lord, let him do what seemeth him good, 1 *Sam.* 3. 18. not our will, but his be done, *Luke* 22. 42. assuring our selves, that all things work together for good to them that love him, *Rom.* 8. 28.

Q. *What*

Q. *What doth Gods care and Providence teach you?*

A. We must be careful for nothing, but in every thing by prayer and supplication with Thanksgiving, let our requests be made known unto God, *Phil.* 4. 6. casting all our care upon him who careth for us, 1 *Pet.* 5. 7. *Prov.* 16. 3. 3. 6.

Q. *May we run upon needless dangers trusting to God's Providence?*

A. No, it is written, thou shalt not tempt the Lord thy God, *Mat.* 4. 7.

Q. *May we be idle, neglecting the works of our Calling, trusting in God's Providence?*

A. If any man will not work, neither let him eat, 2 *Thes.* 3. 10. we must not be slothful in business, *Rom.* 12. 11. but work with our own hands, 1 *Thes.* 4. 11.

Q. *Is all moderate care to provide for our selves and Families unlawful?*

A. If any man provide not for his own, especially for those of his own House, he hath denyed the Faith, and is worse than an Infidel, 1 *Tim.* 5. 8.

Q. *In what sense then must we be careful for nothing?*

A. We must not take thought for the

Morrow, *Mat.* 6. 34. saying, what shall we eat? or what shall we drink? or wherewithal shall we be cloathed? *v.* 31. neither be of doubtful mind, *Luke* 12. 29. but praying God to establish the work of our hands upon us, *Psal.* 90. 17. commit our wayes unto the Lord, trusting also in him, and he will bring it to pass, *Psal.* 37. 5.

Q. *Must we not be content with the Portion which God giues us?*

A. Our Conversation must be without Covetousnes, and we must be content with such things as we have, for God hath said, I will never leave thee nor forsake thee, *Heb.* 13. 5.

Q. *What is it to be content?*

A. To be content is, to know every where and in all things, both to be full, and to be hungry, both to abound and to suffer need, *Phil.* 4. 12. saying, the Lord giveth, and the Lord taketh away, blessed be the name of the Lord, *Job* 1. 21.

Q. *May we wilfully lay our selves open to Satans temptations?*

A. No, we must be sober and vigilant, and resist the Devil, stedfast in the Faith, 1 *Pet.* 5. 8 9. *Eph.* 4. 27. for if we resist him he will flee from us, *James* 4. 7.

Q. *How*

Q. *How may we be able to resist the Devil?*

A. If we put on the whole Armour of God, we shall be able to stand against the wiles of the Devil, *Eph.* 6. 11.

Q. *What is that Armour of God?*

A. We must have our Loyns girt about with Truth, having on the breast-plate of Righteousness, our feet shod with the preparation of the Gospel of Peace, above all taking the Shield of Faith, and the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God; praying alwayes, and watching thereunto with all perseverance, *Eph.* 6. 14. 15, &c.

Q. *Must we pray alwayes?*

A. Men ought alwayes to pray, and not to faint, *Luke* 18. 1. *1 Thes.* 5. 17. *Col.* 4. 2.

Q. *To whom must we pray?*

A. We must ask the Father in Christ's Name, *John* 16. 23.

Q. *For whom must we pray?*

A. Supplications, Prayers, Intercessions, and giving of thanks must be made for all men, *1 Tim.* 2. 1.

Q. *How are we to pray?*

A. We must ask, seek, and knock, *Mat.* 7. 7. continuing instant, *Rom.* 12. 12.

12. and watching, *Col.* 4. 2. in fervent prayer, *James* 5. 16. with the Spirit, and with the understanding also. 1 *Cor.* 14. 15. asking according to Gods Will, 1 *John* 5. 14. in Faith, nothing wavering, *Jam.* 1. 6. lifting up holy hands without wrath or doubting, 1 *Tim.* 2. 8.

Q. *What must we especially avoid in Prayer?*

A. We must not, as Hypocrites, pray to be seen of Men, *Mat.* 6. 5. nor, as the Heathen, use vain repetitions, thinking we shall be heard for our much speaking, *v.* 7. nor, as the Pharisee, trusting in our selves that we are Righteous, and despising others, *Luke* 18. 9. nor, as the Scribes, devouring Widows Houses, and for a shew making long Prayers, *Luke* 10. 47. neither asking amiss, that we may consume it on our Lusts, *James* 4. 3.

Q. *Where must we pray?*

A. We must pray every where, 1 *Tim.* 2. 8.

Q. *What is the most proper place for private Prayer?*

A. When we pray, let us enter into our Closets, and shut the door, and pray to Father which is in secret, and our Father which seeth in secret will reward us openly, *Mat.* 6. 6.

Q. *What*

Q. *What is the most proper place for publick Prayer?*

A. God's House is called the House of Prayer, *Mat.* 21. 13. we must come together in the Church, 1 *Cor.* 11. 18. not forsaking the Assembling of our selves together, as the manner of some is, *Heb.* 10. 25.

Q. *How is God to be Honoured in his House?*

A. We must keep our foot when we go into the House of God, and be more ready to hear, than to give the Sacrifice of Fools, *Eccl.* 5. 1. and not make God's House a Den of Thieves, *Mat.* 21. 13. or an House of Merchandize, *John* 2. 16. God is greatly to be feared in the Assembly of his Saints, and to be had in reverence of all them that are about him, *Psal.* 89. 7.

Q. *Hath God commanded any time to be set apart for his more solemn Worship?*

A. God commanded to remember the Sabbath day, to keep it Holy, *Exodus* 20. 8.

Q. *What mean you by a Sabbath day?*

A. A Sabbath is a day of rest to the Lord, *Exod.* 35. 2. *Lev.* 16. 25.

Q. *What day of the week was the Sabbath?*

A. In the Seventh day, is the Sabbath of rest, Holy to the Lord, *Exod.* 31. 15.

Q. Why did God command to rest the seventh day?

A. Because God rested on the seventh day from all his Work which he had made, *Gen.* 2. 2, 3. *Exod.* 20. 11. and because he brought *Israel* out, when he was a Servant in the Land of *Egypt*, Deut: 5. 15. that it might be a sign betwixt God and the Children of *Israel* for ever, that they might know that he was the Lord, that did Sanctifie them, *Exod.* 31. 13. 17. *Ezek.* 20. 12.

Q. Are Christians bound to keep Holy that seventh day?

A. Let no man judge us in respect of the Sabbath dayes, which are a shadow of things to come, but the body is of Christ, *Col.* 2. 16, 17.

Q. Of what was the Sabbath dayes rest a shadow?

A. Of the rest which remaineth to the People of God, *Heb.* 4. 9.

Q. What is that rest?

A. He that is entred into his rest, he also hath ceased from his own works, even as God did from his, *Heb.* 4. 10.

Q. What works were lawful to be done on the Sabbath dayes?

A. It

A. It is lawful to do well on the Sabbath dayes, *Mat.* 12. 12. God will have Mercy, and not Sacrifice, *v.* 7.

Q. *What day do Christians keep Holy to the Lord?*

A. Christians keep Holy the first day of the week, *Acts* 20. 7. 1 *Cor.* 16. 2. when Christ rose from the dead, *Mark* 16. 9. called the Lord's day, *Rev.* 1. 10.

Q. *What honour owe you to the Name of God?*

A. Holy and Reverend is God's name, *Psal.* 111. 9. we must call upon his Name, *Psal.* 105. 1. fear it, *Psal.* 86. 11. glory in it, *Psal.* 105. 3. sing praises to it, *Psal.* 135. 3. sing forth the honour of his name, and make his praise glorious, *Psal.* 66. 2. and swear by his name, *Deut.* 6. 13. 10. 20.

Q. *How do men dishonour God's name?*

A. We dishonour God, when we take the name of the Lord our God in vain, *Ex.* 20. 7. or prophane it, *Lev.* 19. 12. or when we give occasion to the Enemies of the Lord to blaspheme, 2 *Sam.* 12. 14. so that the Name, or Doctrine, or Word of God is blaspheméd through us, *Rom.* 2. 24. 1 *Tim.* 6. 1. *Tit.* 2. 5.

Q. *How must we not swear?*

1. *A.* We must not swear by things that

are no gods, *Jer.* 5. 7. neither by Heaven, nor by the Earth, nor by *Jeruſalem*, nor by our Head, nor by any other Oath, *Mat.* 5. 34, *&c. James* 5. 12. 2. We muſt not ſwear falſly by God's Name, *Lev.* 19. 12. nor forſwear our ſelves, *Mat.* 5. 33. 3. Nor muſt we ſwear ordinarily, or unneceſſarily, but our Communication muſt be, yea, yea; nay, nay; for whatſoever is more than theſe cometh of evil, *Mat.* 5. 37. *James* 5. 12.

Q. *How then ought we to ſwear?*

A. We muſt ſwear, the Lord Liveth, in Truth, in Judgment, and in Righteouſneſs, *Jer.* 4. 2. when an Oath for confirmation may be to men an end of all ſtrife, *Heb.* 6. 16. and we muſt perform to the Lord our Oaths, *Mat.* 5. 33.

Q. *What is it to ſwear?*

A. To ſwear is, to call God for a Record, 2 *Cor.* 1. 23. a Witneſs, *Gen.* 31. 50. and a Judge, *Gen.* 31. 53.

Q. *How muſt we honour God in his Word?*

A. We muſt with an honeſt and good heart, hear the Word, keep it, and bring forth fruit with patience, *Luke* 8. 15. receiving it with meekneſs, *James* 2. 21. not as the word of men, but (as it is in Truth) the Word of God, 1 *Theſ.* 2. 13.

able

able to save our Souls, *James* 2. 21.

Q. *Is it not enough to hear the Word?*

A. We must not be forgetful hearers, but doers of the work, *Jam.* 2. 5. letting the word of Christ dwell in us richly in all wisdom, *Col* 3. 16.

Q. *What is it that chiefly hinders the effect of the Word?*

A. Cares, and Riches, and pleasures of this Life, choak the Word, that it brings no Fruit to perfection, *Luke* 8. 14.

Q. *Where have you the Word of God?*

A. We have the Word of God in the Holy Scriptures, which are given by inspiration of God, 2 *Tim.* 3. 15, 16. for Holy men of God spake as they were moved by the Holy Ghost, 2 *Pet.* 1. 21. *Eph.* 3. 5.

Q. *Do the Scriptures contain all things necessary to Salvation?*

A. The Holy Scriptures are able to make us wise unto Salvation, through Faith which is Christ Jesus, being profitable for Doctrine, for reproof, for Correction, for Instruction in Righteousness, that the man of God may be perfect, throughly furnished unto all good works, 2 *Tim.* 3. 15, 16, 18.

Q. *What then is your Duty?*

A. We

A. We must search the Scriptures, *John* 5. 39. and take heed lest any man spoil us through Philosophy and vain deceit, after the tradition of men, after the rudiments of the World, and not after Christ, *Col.* 2. 8.

Q. What doth Christ in the first place require of all that will follow him?

A. If any man will come after Christ, let him deny himself, and take up his Cross and follow him, *Mat.* 16. 24.

Q. What mean you by denying our selves?

A. We must count those things which are gain to us but loss for Christ, *Phil.* 3. 7. forsake all that we have, *Luke* 14. 33. hate Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and our own Life also, to be his Disciples, *Luke* 14. 26.

Q. How are you to honour God with your Estates?

A. We must honour the Lord with our Substance, and with the First Fruits of our Increase, *Prov.* 3. 9.

Q. How must we honour God in our Bodies?

A. We must present our Bodies a Living Sacrifice, Holy, acceptable to God, which is our reasonable Service, *Rom.* 12. 1.

Q. What

Q. *What Virtues must we especially practice in our Bodies?*

A. We must be temperate in all things, 1 *Cor.* 9. 25. *Gal.* 5. 23. 2 *Pet.* 1. 6.

Q. *Which is the first part of temperance?*

A. Every one of us must know how to possess his Vessel in Sanctification and honour, not in the lust of Concupiscence, as the Gentiles which know not God, 1 *Thes.* 4. 4, 5. abstaining from Fornication, *v.* 3. 1 *Cor.* 6. 18. and all uncleanness, filthiness, *Eph.* 5. 3, 4. and lasciviousness, *Gal.* 5. 20.

Q. *What is the other part of temperance?*

A. We must not walk in rioting and drunkenness, *Rom.* 13. 13. revellings, *Gal.* 5. 21. surfeitings, and the cares of this Life, *Luke* 21. 34. nor make any provision for the Flesh to fulfill the lusts thereof, *Rom.* 13. 14.

Q. *How must we honour God in ordinary Discourse?*

A. Our speech must be alwayes with Grace, *Col.* 4. 6. that no corrupt communication proceed out of our Mouth, but that which is good to the use of edifying, that it may minister grace to the hearers, *Eph.* 4. 29.

Q. *What thoughts are we to have of our selves?*

A. We

A. We must not think of our selves more highly than we ought to think; but to think soberly, according as God hath dealt to every man the measure of Faith, *Rom.* 12. 3. neither be wise in our own conceits, *v.* 16.

Q. *What is the danger of Pride?*

A. God resisteth the proud, and giveth grace to the humble, 1 *Pet.* 5. 5.

Q. *How are you to carry your selves in reference to the Fashions and Customs of this World?*

A. We must not be conformed to this World, but be transformed by the renewing of our minds, that we may prove what is that good and acceptable, and perfect will of God, *Rom.* 12. 2.

Q. *Where ought a Christians affections and treasure to be?*

A. We must set our affections on things above, not on things on the Earth, *Col.* 3. 2. neither must we lay up for our selves Treasures upon Earth, but in Heaven; for where our Treasure is, there will our Hearts be also, *Mat.* 6. 19, &c.

Q. *What is your Duty to your Neighbour?*

A. We must love our Neighbours as our selves, *Mark* 12. 31. *Mat.* 22. 39.

Q. *What is the general rule of Justice to our Neighbours?* *A.* What-

A. Whatsoever we would that Men should do unto us, we must do even so unto them, *Luke* 6. 31. *Mat.* 7. 12. rendring unto all their dues, *Rom.* 13. 7. So loving not in word, neither in Tongue, but in deed, and in Truth, 1 *John* 3. 18.

Q. *How must you express your love to your Neighbours Soul?*

A. We must exhort one another, *Heb.* 10. 25. daily, lest any be hardened through the deceitfulness of sin, *Heb.* 3. 13. teaching and admonishing one another, *Col.* 3. 16. provoking to love, and to good works, *Heb* 10. 24. rebuking, and not suffering sin upon our Neighbours, *Lev.* 19. 17. restoring those that are overtaken in a fault in the spirit of meekness, *Gal.* 6. 5. and putting no stumbling block, or occasion to fall in our brothers way, *Rom.* 14. 13.

Q. *How must you shew your love to the body of your neighbour?*

A. He that hath two coats, let him impart to him that has none, and he that hath meat, let him do likewise, *Luke* 3. 11. giving him those things which be needful for the body, *Jam.* 2. 16. *Mat.* 5. 42. 1 *John* 3. 17.

Q. *How must we behave our selves towards our neighbour, in reference to his goods?*

A. Let

A. Let no man seek his own, but every man anothers wealth, 1 *Cor.* 10. 34. coveting no mans Silver or Gold, *Acts* 20. 33. nor any thing that is our neighbours, *Ex.* 20. 17.

Q. *What sins of the heart are contrary to the love of our Neighbour?*

A. Sins of the heart contrary to brotherly love, are envy, malice, despite, hatred, wrath, anger, implacableness, unmercifulness, evil surmizings, emulation, covetousness.

Q. *What sins of the tongue are contrary to brotherly love?*

A. Sins of the tongue contrary to brotherly love, are, brawling, railing, whispering, back-biting, false-witness, false-accusing, reviling, tale-bearing, tatling, business in other mens matters, dissimulation, cursing, slandering, provoking, clamour, and evil-speaking.

Q. *What are the sins in deed, contrary to brotherly love?*

A. Sins of deed against Brotherly love, are, Murders, Warrs, Fightings, biting and devouring one another, theft, deceit, doing wrong, and defrauding, Covenant breaking, truce breaking, extortion, strife, variance, the scant measure, wicked balances,

and bag of deceitful weights.

For all these sins see these following Texts, *Rom.* 1. 29. 30, 31. 3. 14. 12. 9. 2 *Tim.* 3. 3. & 11. 5, 13. 6, 4. *Tit.* 3. 2, 3. *Gal.* 5. 19. & 26. & 15. *Col.* 3. 8. *Mark* 7. 22. 10. 19. *Mat.* 15. 19. 2 *Tim.* 3. 3. 1 *Cor.* 6. 8. & 10. *Lev.* 19. 16. *Prov.* 11. 13. 1 *Pet.* 4. 15. *James* 3. 14. *Eph.* 4. 31. 1 *Thes.* 4. 6. *Mic.* 6. 10, 11.

Q. *What is your duty when men tresspass against you?*

A. If our Brother tresspass against us, we must rebuke him; and, if he repent, forgive him; and if he tresspass against us seven times in a day, and seven times in a day turn again to us, saying, I repent, we must forgive him, *Luke* 17. 3, 4.

Q. *What is your duty to your Enemies?*

A. We must love our Enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use us and persecute us, *Mat.* 5. 44. If our Enemy hunger, we must feed him, if he thirst, we must give him drink, *Rom.* 12. 20.

Q. *May you not avenge your selves on your Enemies?*

A. We must not avenge our selves, but give place unto wrath, *Rom.* 12. 19. nor recom-

recompense to any man evil for evil, *v.* 17. *Prov.* 20. 22. 1 *Thes.* 5. 15. nor railing for railing, but contrariwise blessing, 1 *Pet.* 3. 9. not being overcome of evil, but overcoming evil with good, *Rom.* 12. 21. waiting on the Lord, who will save us, *Prov.* 20. 22. for vengeance is his, and he will repay, *Rom.* 12. 19.

Q. *What are the properties of true Christian Charity?*

A. Charity suffereth long, and is kind; Charity envyeth not, vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoyceth not in Iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, 1 *Cor.* 13. 4, 5, 6, 7.

Q. *What is your duty when you have offended or wronged others?*

A. If we remember that our Brother hath ought against us, we must go and be reconciled to him, *Mat.* 5. 23, 24. confessing our faults, *James* 5. 16. restoring that we have taken wrongfully, *Luke* 19. 18. *Ezek.* 33. 15. owing no man any thing, but to love one another, *Rom.* 13. 8. and as much as lyeth in us, living peaceably

ably with all men, *Rom.* 12. 18.

Q. *What is the duty of Wives to their Husbands?*

A. Wives must submit themselves unto their own Husbands, as unto the Lord, in every thing, *Eph.* 5. 22. 24. *Col.* 3. 18. with chaste conversation coupled with fear, and the Ornament of a meek and quiet Spirit, 1 *Pet.* 3. 2, 3, 4. with shame. facedness and sobriety, 1 *Tim.* 2. 9. reverencing, *Eph.* 5. 33. and loving their Husbands and their Children, being discreet, chaste, keepers at home, good, *Tit.* 2. 4, 5. guiding the House, and giving none occasion to the Adversary to speak reproachfully, 1 *Tim.* 5. 14.

Q. *What is the duty of Husbands to their Wives?*

A. Husbands ought to love their Wives even as their own Bodies, and as Christ also loved the Church, and gave himself for it, *Eph.* 5. 25, & 28. not being bitter against them, *Col.* 3. 19. but dwelling with them according to knowledge, and giving honour unto them, as unto the weaker vessel, 1 *Pet.* 3. 7.

Q. *May a man put away his wife for any cause?*

A. What God hath joyned together,

let no man put asunder, *Mat.* 19. 6. whosoever shall put away his Wife, except it be for Fornication, and shall marry another, committeth Adultery, *v.* 9.

Q. *What Command hath God given to preserve the Chastity and Honour of the Marriage Bed?*

A. God's Command is, thou shalt not commit Adultery, *Exod.* 20. 14. Marriage is honourable in all, and the bed undefiled, but Whore-mongers and Adulterers God will judge, *Heb.* 13. 4.

Q. *What is the duty of Children to their Parents?*

A. Children must honour their Father and Mother, *Mat.* 15. 4. *Exod.* 20. 12. *Eph.* 6. 2. obeying them in all things, *Col.* 3. 20. in the Lord, *Eph.* 6. 1. and labouring to requite their Parents, 1 *Tim.* 5. 4.

Q. *What owe Parents to their Children?*

A. Parents must bring up their Children in the Nurture and admonition of the Lord, *Eph.* 6. 4. chastening and correcting them, *Heb.* 12. 7. 9. but not provoking them to Anger, lest they be discouraged, *Col.* 3. 21.

Q. *What is the duty of Servants to their Masters?*

A. Let Servants count their own Masters

sters worthy of honour, 1 *Tim.* 6. 1. obeying them with fear and trembling, in singleness of heart, not with eye-service as men-pleasers, but as the Servants of Christ, doing the will of God from the heart, *Eph.* 6. 5, 6. pleasing them well in all things, not answering them again, not purloining, but shewing all good fidelity, *Tit.* 2. 9, 10. not onely to the good and gentle, but also to the froward, 1 *Pet.* 2. 18.

Q. *What is the Duty of Masters towards their Servants?*

A. Masters must give unto their Servants that which is just and equal, *Col.* 4. 1. forbearing threatning, knowing that their Master is also in Heaven, neither is there respect of Persons with God, *Eph.* 6. 9

Q. *What is the Duty of Subjects to Princes and Magistrates?*

A. Let every Soul be Subject to the Higher Powers, *Rom.* 13. 1. not onely for wrath, but for Conscience sake, *v.* 5. submitting to every Ordinance of man for the Lord's sake, whether to the King as Supreme, or unto Governors, as unto them that are sent by him, 1 *Pet.* 2. 13, 14. paying them Tribute, Custome, Fear, and Honour, *Rom.* 13. 7. praying and giving thanks for them, 1 *Tim.* 2. 1.

Q. *What is the Duty of Magistrates?*

A. Magistrates are the Ministers of God to their Subjects for good, *Rom.* 13. 4. for the punishment of evil doers, and the praise of them that do well, 1 *Pet.* 2. 14. and are to see, that we lead quiet and peaceable lives under them in all godliness and honesty, 1 *Tim.* 2. 2.

Q. *What if the Magistrate command things contrary to the Law of God?*

A. We ought to obey God rather than men, *Acts* 5. 29.

Q. *What if the Magistrate persecute you for obeying God?*

A. If when we do well, and suffer for it, we take it patiently; this is acceptable with God, 1 *Pet.* 2. 20. blessed are they which are persecuted for Righteousness sake, *Mat.* 5. 10. 1 *Pet.* 3. 14.

Q. *But may we not rebell, or take Arms against a wicked Prince?*

A. Who can stretch forth his hand against the Lord's Anointed and be guiltless? 1 *Sam.* 26. 9. whosoever resisteth the power, resisteth the Ordinance of God; and they that resist shall receive to themselves damnation, *Rom.* 13. 2.

Q. *What is your duty to your Pastors and Teachers?*

A. We

A. We must account of our Pastors and Teachers, as of the Ministers of Christ, and Stewards of the Mysteries of God, 1 *Cor.* 4. 1. esteeming them highly in love for their works sake, 1 *Thes.* 5. 13. obeying them that have the rule over us, and submitting our selves, for they watch for our Souls, as they that must give account, *Heb.* 13. 17. communicating unto them in all good things, *Gal.* 6. 6. for so hath the Lord ordained, that they which Preach the Gospel, should live of the Gospel, 1 *Cor.* 9. 14.

Q. *What is the duty of Ministers?*

A. Ministers must take heed to themselves, and to all the Flock, over the which the Holy Ghost hath made them Overseers, to feed the Church of God which he hath purchased with his own Blood, *Acts* 20. 28. not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being Lords over God's Heritage, but Ensamples to the Flock, 1 *Pet.* 5. 2, 3. speaking, exhorting, rebuking with all Authority, *Tit.* 2. 15.

Q. *Having given me this account both of your Faith and Duty as a Christian; now tell me in short, what is the whole design of Preaching the Gospel of Christ?*

A. The Gospel is preached, to open our eyes, and to turn us from darkness to to light, and from the power of Satan unto God, that we may receive forgiveness of sins, and Inheritance among them that are Sanctified, by the Faith that is in Christ, *Acts* 26. 18.

Q. What is the danger of not receiving the Gospel of Christ?

A. How shall we escape if we neglect so great Salvation? *Heb.* 2. 13. if we sin wilfully, after that we have received the knowledge of the Truth, there remaineth no more Sacrifice for sins, but a certain fearful looking for of Judgment, and fiery indignation, which shall devour the Adversaries, *Heb.* 10. 26, 27.

Q. Once more tell me the happiness of Christians?

A. They that hold the Doctrine and Truth which is according to Godliness, *1 Tim.* 6. 3. *Tit.* 1. 1. and by patient continuance in well-doing, seek for Glory and Honour, and Immortality, to them Christ will render Eternal Life, *Rom.* 2. 7.

He

He that despised *Moses* Law, dyed without mercy, under two or three Witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant wherewith he was Sanctified, an unholy thing, and hath done despite unto the Spirit of Grace? *Heb.* 10. 28, 29.

Some of the most Easie, and Obvious Considerations which may help to Confirm the Weak, and Unlearned Christian in his Belief.

OF THE
BEING of a GOD
AND THE
TRUTH of SCRIPTURE.

THE Foundation of all Religion lieth in the belief of a God; for if there were not a God to be Worshipped by us, then all our Religion were in vain; and though there be a God, yet if a man do not believe that *He is*, he can be of no Religion: all Religion consisting in a firm Belief that there is a God, join'd with an hearty endeavour to please and honor him; a fear to offend him, and a hope to be made happy by him. Now that the most unlearned may

may see how reasonable a thing it is to believe there is a God whom he is bound to Obey and Worship; let him consider these following things.

1. It hath ever been the general belief of the whole world, that there is a God. Hence let a man thus reason with himself:

1. I see that, in most things which are not plain to sense, it is a very rare thing to find many men of one opinion; but even all they, who differ most from one another, and that in very weighty matters of Religion, do unanimously agree in this, that there is a God.

2. The best men, that is, they who do most good in the world, have ever been most forward and zealous in God's cause.

3. The most Learned, who have spent their strength, and time, and have the best means to learn the Truth, have satisfied themselves, and laboured to confirm others in the belief of God.

4. The wicked, and worst, who are also the most of men, could never find any reason to believe there is no God: but, though they could heartily wish there were none, because the very thoughts of him are troublesome, disturbing their pleasures, and their wicked designs, with fear

of

of him; yet do they feel him in their consciences whether they will or no.

5. They who have denyed a God, are but a very few, and so wicked, that the world hath been weary of them, and they could hardly perswade the world they were in earnest; but rather that their wicked lives did perswade them to wish there were no God, than that any reason did convince them to believe so: Yea, all they can say, shews only, that at most they are in doubt, and phancy for a time (to still their troublesome consciences) some possibility that there may be no God, whilst they can neither make it certain to themselves, nor so much as probable to others, who would faineſt have it so, that there is none. Seeing then that the generality of mankind, even the most, the wiſeſt, and the beſt, believe it; and a very few only of the very worſt, do rather wish than say, or only say, but cannot prove, that there is no God: I have no reason yet to think all men in the world either fools in believing, or knaves in making a lie; but only these very few, whom no man hath cause to account much better.

If any man shall now say, that this universal belief, is only grounded on some

blind

blind Tradition, which ſome crafty Politician firſt ſet on foot, that he might keep the ſilly world in awe: I ask, who made him ſo wiſe as to know that which for ſo many thouſand years now paſt, no man hath been able to diſcover? When began this Tradition? When was it not? Who ſet it firſt on foot? was it never diſcovered to be ſo till now? How doth it now appear that it is ſo? Did all men before, believe there is no God? And is it then a likely thing that all men, even the wiſeſt, ſhould be at firſt tamely caught, and ever after blindly led by a bare hear-ſay, and that in a matter of ſuch univerſal, and eternal concernment to all mankind? By what means did he bring all men to believe him? Did he by force compel them to it? What mighty man was he that could thus over awe the world? How ſewed up their lips, that no man could tell this lamentable ſtory? How came it to paſs, that when this force abated, men returned not to their old unbelief? Or did he move men by reaſon to believe him? They muſt needs be very weighty reaſons that could perſwade all men to come off from their old unbelief, and to embrace a belief that they ſaw would fill their minds with fear,

and

and awe, and put a curb upon their carnal wills, and restrain their beloved Lusts, and set a bar to their worldly Interests, and stop up the current of their natural inclinations, and abridge them at once of all their wonted liberties. If they were not strong and powerful reasons that could do all this, which certainly must be very hard to do, then why hath not the Atheist all this while, out of love to his supposed truth, with his better reasons, perswaded the world to that which must needs seem far easier, considering mens corruptions, generally to cast off the belief of God? But if they were good reasons, as they must needs be which makes so proud a thing as man, to own a God above him; then is it reasonable to believe a God. But what design had this politick man in all this? Did he pretend he had his Laws from God, and by that device perswade men to submit to them? If he himself believed no God, 'tis hard to think what hopes he should conceive, that those reasons which could not perswade himself, might prevail with all others: besides, if this was his design, it doth not seem to favor much of policy, to perswade men in love with liberty, to put their necks into his

his yoak, for the sake of a God whom they knew not, or of Religion which they loved not: Again, the wiser sort might well be supposed as politick as he, and not easie to be gulled out of their liberrty; and the more simple are rather apt to suspect than believe all that Politicians commend unto them. Lastly, Did he pretend the universal good of all mankind, and rationally convince men that the belief of a God that governeth, and shall judge the world is the onely thing that preserves good order in the world? if so, then tell me, did he say the truth, or did he lie in saying there is a God? If he said truly, then is it a truth, and to be believed: If it was a lie, then is it for the good of the whole world, and therefore a duty, to believe a lie, rather than a truth: For if it be a lie to say, there is a God, then is a lie the Foundation and Pillar of all goodness and virtue, peace and order, faithfulness and honesty among men: And if it be true to say, there is no God; then is a truth the Foundation of all wickedness, disorder and mischief. And who but the Atheist, who can believe any thing but a God, will be perswaded to believe this.

2. The very works of Nature give the world

world great reason to believe (as it doth) that there is a God. Let a man thus again reason with himself.

1. Suppose I were in some unknown Island, and there saw goodly Fields, and Meadows of Corn and Grass, Pastures full of all kind of Cattel, stately Houses, and the Rooms in them adorned with rich Furniture, Tables furnished with variety of Victuals, neat Gardens, fruitful Orchards and Fishponds, with many other curious works of Art and Skill; though all this while I saw no man in that place, yet surely I should think, that these things were not thus of themselves, or by chance; but that some skilful and provident person had thus ordered them: How can I then look upon this world, and the numerous parts of it above and below, the wonderful splendor, and beauty, the great variety, the rare contrivance, the comely and constant order of things, the ample provision made for every thing, the mutual service, ableness, and usefulness of them all, and the like; but I must needs believe, that there is some infinitely powerful, wise, and good Maker and Governour of the world, whom men call God?

2. When I look upon my self, and consider

ſider how wonderfully I am made; how I am furniſhed with all uſeful Inſtruments of Life, and Senſe, and Motion; how fitly every part and member of my body is placed, and how wiſely contrived and faſhioned, both for the beauty of the whole, and for the particular uſe and office to what it ſerves: what ſtrange powers, and faculties of Soul I have, and how wonderful are the workings of imagination, phancy and reaſon within me, and the like: I muſt needs think whence I ſhould have theſe things. I am ſure, I did not thus order them my ſelf, and there was a time when I had none of them, and when I was not what now I am; and therefore I muſt needs have both my being, and all that is in me from ſome others. Who ſhould this other be? My Parents, and theirs before them, might ſay the very ſame of themſelves that I now do; and they could not make me what I am: they could not certainly promiſe themſelves a Child, they knew not how I was formed in the Womb, how my parts or members were ſet together, nor took they any care to order them; when I was conceived, they could not tell whether I ſhould be a Man or a Woman, or Monſter, perfect or imperfect, a

Wiſe

Wiſe man or a Fool, nor yet whether I ſhould be born, or live when born. No Man underſtandeth half the wonders of himſelf, how he is nouriſhed, and groweth, and ſeeth, and heareth, and thinketh, and dreameth; no, not ſo much as how his hairs and nails came to be what they are. What then can I think, but that I am the work of one, who is wonderful in power, and wiſdom, and goodneſs, who made both me and all Men, even God?

Thirdly, Now that I am, I find that I am not in my own power; I cannot bring about all my own deſigns and purpoſes as I would; I cannot ſupply my own wants and imperfections, nor continue to my ſelf all my enjoyments and comforts; I cannot make my food nouriſh my Body, nor keep my Body from Sickneſs or pain, nor make that part ſtraight which is crooked, or beautiful which is deformed; I cannot keep out fears, nor rule my thoughts, nor hinder caſualties, nor prolong my Life, nor prevent my Death and Corruption: I am therefore in the power, at the diſpoſal, and under the Providence of another, by whom I am preſerved and governed, that is, God.

Fourthly, For ought that I can perceive, (and

(and we must reason from what we can perceive, and not from what we cannot) Man is the most perfect and Noble of all things here below. Man hath Life, and motion, and sense, and choice, and understanding, and reason, and discourse; whereas of other things, some want all, and all want some of these: yea, in all appearance, all these things were designed for the use and benefit of Man, for they are fitted for his use, and he can, and doth upon occasion use them, and we see no other use of many of them: I cannot therefore believe that Man was made by any of them, and I am sure Man did not make them; but both they and Man were made by some other: for if Man be not of himself, nor in his own power, but governed by another; much less are those things which appear subject and inferior to Man, of themselves, or in their own power, but rather are all governed by God the Maker of all.

Lastly, All things are, and work for some end and purpose, even things without understanding, or sense, or life, work, as it were, by a certain Rule, and that visibly for the preservation of themselves, and the common good of the World, and

eſpecially of Man. The Heavenly Bodies orderly and duly ſhed abroad their influence of Light and heat, to make the Earth fruitful, and direct, and cheriſh man and beaſt: the Earth yields her Fruits in due ſeaſon for the nouriſhment of her Inhabitants; and without the Orderly motion either of the Earth or Heavenly bodies, that Light and warmth would not be equally diſtributed to the ſeveral parts of the Earth, and Summer, and Winter, and Spring, and Harveſt, and day and night would not keep their right courſe, If the Waters did not contentedly keep within their own banks and Channels, the Earth would be drowned, and except Vapours did go up, and gather into Clouds, and come down in ſeaſonable ſhowers, the Earth would be barren, and Man and Beaſt would periſh. We ſee how all living Creatures do propagate for the upholding of their kind; and how Plants bring Seed to the ſame end, and that Seed ſcattered in the Earth furniſheth us with a new ſtock of Plants. We ſee how living Creatures are Armed with Natural weapons for their own defence, and on occaſion uſe them, and thoſe that have none, have either wit and ability to make for their own uſe, as Men;

Men; or have flight of wing, as Fowls; or ſpeed of foot, as Hares, &c. or are fitted to make themſelves hiding places, as Moles and Worms, &c. We ſee how that young things ſo ſoon as fallen from their Dams, ſeek their food; the little Infant when it knows nothing, naturally ſeeks the Pap, and Sucks, which it can hardly be taught to do after it is weaned, and needs it not. A thouſand ſuch things I cannot but obſerve, which ſhew that every thing hath it's being for ſome end, and Naturally works for that end, and yet many of them neither know that end, nor how they work: what then can I imagine, but that there is ſome Almighty, and Sovereign power, or God, who wiſely made, and doth ſtill direct all things for, and to their ſeveral ends and uſes.

If any Man ſhall now again ſay, that it is poſſible all things might be as they are without a God: I ask, how doth he know that this is poſſible? If he know it not, why doth he ſay it is? And if he know it, why is he not ſo kind to ſhew us how it may be? But ſuppoſe it be poſſible, that things might be without a God; is it therefore reaſonable for me to think that things are not from God, onely becauſe 'tis poſ-

ſible they might be otherwiſe, whilſt I find great probabilities to perſwade that they are from God? Muſt I therefore believe I had no Father, becauſe 'tis poſſible I might be without a Father, or rather becauſe ſome body may poſſibly ſay, it may be I had none; when as I cannot conceive, nor can he ſhew me any reaſon why I ſhould think I had none; yea, whereas I ſee that all Men generally have Fathers, and there is one whom I call Father, and of whom all that know me have ever told me that he is my Father, and the features of my Face, and other reſemblances of him in me make it likely enough that he is my Father; and I have found cauſe to believe by the Portion and Eſtate is given me, that (though he might be dead before I was born, and ſo I never ſaw him) there was one who own'd me for his Child, and loved me, and cared, and provided for me? The whole World of Men witneſs that there is a God, the whole courſe of Nature, and the ſpecial tokens in my ſelf, make it highly reaſonable for me to be believe a God; and ſhall I now not believe it, becauſe one man or two are bold to tell me, it may be that there is none; certainly I muſt believe that which is highly

ly reasonable, rather than that which at most is but possible, and I cannot conceive so much as possible neither.

If it here be said, that God is said to be an Eternal and Infinite being, and that no Man can possibly comprehend such a Being, and therefore how can any Man believe that which is incomprehensible? I must say, that 'tis true, what is eternal and infinite, is also, as such, incomprehensible, for fully to comprehend it, were to suppose it to have bounds and limits, which if it had, it were not eternal nor infinite; yet though I cannot comprehend fully the eternity and infiniteness of God, I may believe there is a God, who is Eternal and Infinite, for this is no more than to believe there is a Being, that hath greater perfections than I can understand; and it is so easie for me to believe this, that I cannot but believe it, for I cannot but believe that there is a being that hath greater perfections than man, because I cannot but believe there is one who gave to man all his perfections: and I am sure that I cannot understand all the perfections that be in Man, nor in any thing else, and therefore much less can I understand all the perfections of him who made man: I must therefore needs believe there is one

of such perfections as I cannot understand. Yea, it is most certain that all men know so much of Eternity and Infinity, that they must confess that something is eternal, without beginning; and something infinite, without bounds; whether they will or no. It cannot be truly said, that once there was nothing, for then nothing could ever have been; because where there was nothing, there could be no power or inclination to any thing, nothing to make or produce any thing: but now we see many things, even a World. Say then, had the World a beginning, or had it none? If it had a beginning, was it made by it self, or by some other? It did not make it self, for before it was made, it was not; and when it was not it could do nothing. If it was made by some other, then was that other before it, and is the same who made all things, God. If the World had no beginning, then was it eternal: So we must grant an eternal Being, an eternal World, or an eternal God. And if something be eternal, something is infinite, for eternal hath no bounds of duration. If it be then impossible to conceive that once there was nothing, and then many things began to be without a Maker; then is it impossible not to believe, and therefore

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easie to believe something eternal. Is it not then for me more reasonable to believe an eternal God, who cannot be God if he be not eternal, than for another to believe an eternal World, which may be a world, and not eternal? Seeing then all must grant that something is eternal, I have no reason not to believe a God, onely because I cannot comprehend eternity.

I ask once more, how came Man to be? Every man can say, I was begotten by a Father, and so was my Father, and his before him, and so I must go on, either without end, or I must stop at some man, who was first of all men. If I go on without end, and suppose that no Man was first of all, then must I grant an infinite Succession of Men one after another, and that there hath been already an infinite number of men, and that this infinite number of Men may yet be greater, and so one infinite may be greater than another, and the same number infinite and not infinite; and these things are surely incomprehensible, and if I must be forced to grant something incomprehensible, why should I not believe an incomprehensible God? Is it not easier for me to conceive an eternal God, who first made man, then an eternal Succession of short-lived men dropping into

the World one after another, and presently vanishing again? If I stop at some first man, did that man once begin to be, or did he not? If not, then have we found an eternal being, an eternal man: and shall it be more reasonable to believe an eternal man, when we now see all men have beginning, and are Mortal, then an eternal God, who must be eternal if he be God? Why did that eternal Man leave Children so unlike himself, of so short a Life? Or what is now become of him? If he was eternally, he had eternally a power to be, and live, and did chuse to dye, and be no more, and not leave the least notice to the World that ever he was? Did that first man begin to be? He gave not his beginning to himself, for before he began to be, he was not: he had it from no other man, for he was the first man: did he spring out of the Earth? Shew what power the Earth had to prodcue so noble a Creature; and if it had that power, did it spend it all at once, that it should never before or since bring forth another man, or any thing like him? I know men may dream of strange things, and tell their dreams so often, that they may forget they were dreams, and begin to think them Truths: and because wicked man is afraid of God, he is willing

to ſet his phanſie a work to hatch pretty conceits, which he may play and ſport with, and divert himſelf from hearkning to his Conſcience, and ſom all thoughts of God, which diſturb his quiet, and imbitter his delights with fears of Judgment: but he ſhall never be able by reaſon to ſatisfie himſelf, that there is no God.

3. The content of the whole World perſwades me that it is at leaſt a very great unadviſedneſs and arrogance, haſtily to diſ-believe a God; the whole frame and order of Nature convince me, that it is very reaſonable and highly ſatisfactory to the mind of man to believe there is a God; but far greater ſatisfaction yet a man may receive from thoſe clearer evidences which God hath given to the World of himſelf, in Propheſies and Miracles. Let a Man therefore thus reaſon with himſelf.

Firſt, Things have been fore-told, many hundred years before they came to paſs; and theſe things have come to paſs exactly in all circumſtances of time, place, and manner, as they were fore-told. For my own part, I know, that I cannot tell what ſhall be to Morrow, or the very next hour; and others who have ventured to fore-tell ſuch things, have miſerably befool'd both themſelves, and all that gave

credit

credit to them: onely those few who pretended that they came from God, and gave sufficient evidence to the world that they spake by God's Command, have been so happy as to gain credit to the God from whom they came, as the true God, and to themselves as his true Prophets, by a timely and evident fulfilling of those things which they did foretel. Now seeing, that there have been men who have foretold the the things which afterwards came to pass in all circumstances as they were foretold; and such things as did not depend upon the constant course of Nature, and such as no man else could foresee; and seeing that these men did profess they knew not these things by their own Art or Study, nor by any natural means, but only by the revelation which they had from God; and seeing it is unconceivable how any should know such things but he alone who governs and orders all things; I cannot but believe there is a God, who sent these men, and spake by them.

2. Works have been done, which not only exceed the power of man to do, but are clearly above the power, and against the course of nature; these are truly called Miracles, wonderful works. The Fire

hath

hath refuſed to burn them that were caſt into it, the Waters have ſtood up like Walls on each hand, whilſt men have paſſed dry-foot through the midſt of them; the Sun hath been made to ſtand ſtill for a time, and the dead have been raiſed to life with a word: theſe, and the like things I am ſure man hath of himſelf no power to do, nor can any man imagin by whom they could be done, but by him alone who hath the command of nature. Theſe things were done by men onely, who ſaid they came from God, and to witneſs to the world that they ſaid truly, and all to perſwade the world to acknowledge God, to fear, worſhip, and obey him; and therefore I cannot but believe that there is a God who ſent theſe men, and wrought by them.

If any man now ask, how we know there have been ſuch things as theſe, he will receive a fuller anſwer in that which now follows, to ſhew what reaſon we have to believe the Scriptures to be true, wherein theſe things are recorded.

It is very reaſonable to believe, that (if there be a God) he expects ſome homage and duty from us; and becauſe we can of our ſelves but gueſs, at moſt, what duties

duties they be which we are to pay unto him, and so may be mistaken; it is farther yet very reasonable to believe that God hath given us some notice of his will and pleasure, and some rule to direct us how we may acceptably serve and honour him: and that he should therein make known unto us so much of himself, as may beget in us an honourable esteem, and reverend thoughts of his Majesty; and so much of his works, as to convince us that we came from him, and do depend upon him; and so much of his goodness and bounty as may encourage us to serve him cheerfully; and lastly, such demonstrations of his truth, as may satisfie us that all this is real, and no guile or deceit in it. The reasonableness of believing this, upon supposition onely that there is a God, will make it still more reasonable to believe there is a God, when we see that there is something, which men do receive and own, as a rule sent from God to teach us how we are to honour him, and that it hath all those things in it, which we suppose it reasonable that such a Rule should have.

Now we have in our hands a book, called *the* Bible or book, and *the* Scripture or Writing, by way of excellency: and it is believed

believed that in this Book we have the Word of God, whereby he hath revealed himself and his will unto us; to teach us both what we are to believe, and what we are to do, and what we are to hope for. That then which we are now to be satisfied in, is, how it appears that this Book doth indeed contain the Word of God. Now this Book being made up of two parts, the Old, and the New Testament, and the Writers of the New Testament bearing witness to the Writers of the Old Testament, that they came from God; it will certainly follow, that if the Writings of the New Testament be true, and from God, the Writings of the Old are so too: Therefore a man need do no more but satisfie himself in the truth, and Divine Authority of the New Testament. And here let a man thus reason with himself.

1. I see that we have these Books, and I see whose names they bear, I see that the men who writ these Books pretend that they spake from God, and that we ought to receive these books as the Word of God; and a great part of the world doth receive them as such. Now that such men once were in the world, and that

these

these books were indeed written by them, I have as much reason to believe as the matter will bear, that is, as much as I can have to believe any thing that was done before I was born; and no man can expect more. I find that the Histories which are generally received throughout the world do make mention of them, and do record the many oppositions, and persecutions which they met with in the world, because of what they preached and writ. And of these that witness of them, some indeed are Friends, such as believe what they write, and build their Salvation upon it, and therefore would certainly take what pains they could to be well informed of the truth of it, and cannot be supposed (being many of them the learnedst men in the world) to have taken meerly on trust a thing which they thought of such everlasting concernment to all the world, that they feared not the most barbarous Torments and Deaths, but chearfully suffered all in defence of it: Others are Enemies, such as believe not what is written, but yet witness that there were such men, and that thus they writ, and themselves write against the things here written. Seeing then that we have the con-

concurrent Teſtimonies of Friends and Enemies in all ages ſince theſe men lived and wrote, and that now their Writings have been received, and to the death defended, by a great, and that the moſt civilized, learned, and wiſeſt, part of the world, for neer upon ſevenreen hundred years; if I do not believe that ſuch men there were, and that ſuch things they wrote, I can believe no Hiſtory, nor any thing which was, or was done before I was, or that I have not ſeen: and this certainly were moſt abſurd.

2. I find that theſe men who writ theſe Books do tell us in them, that there was one then in the world called Jeſus Chriſt, and he was the Son of God, and came forth from God to teach men the true knowledge of God; and that they were his Diſciples, Scholars and Followers, and were taught by him, and by the Spirit of God; and were ſent forth by him, with command to preach what he had taught them, to the world; and that this is God's Word which they have left us in theſe Books. If then theſe men ſpeak the truth, then is this God's Word. All then that I am now to be ſatisfied in, is, what reaſon I have to believe that theſe men ſpake the truth.

3. That

3. That these men spake truth, and writ the truth, and nothing else, I shall have reason to believe, If I can find that they had all opportunities of knowing the truth of what they writ; and that they have given sufficient testimony of their integrity, and fidelity in writing only what they knew.

1. That they had all the opportunities of knowing the truth of what they writ, I cannot doubt, when I consider that most of them were constantly with Jesus Christ, and instructed by him: and that all they write is either a relation of the deeds of Christ, whereof they were eye-witnesses; or of such deeds whereof themselves were actors; or else such Doctrines as Christ taught them, and they received from his mouth.

2. That they have given sufficient evidence of their fidelity and honesty in delivering unto us nothing but the truth which they knew; I cannot but believe when I consider these things.

1. In some of the chief matters of fact which they relate, which seem of all others most incredible; and which, if once believed, will certainly give credit to all they say; as the Death and Burial, and

Resur-

Resurrection of Jesus Christ from the dead on the third day; they appeal to the Testimonies of a multitude of witnesses then living: and this is not the custome of men not confident of the truth of what they say.

2. It cannot be conceived what advantage they could propose unto themselves in delivering such an untruth to the world: for they could not but foresee that they were to preach a Doctrine which the reputed Wise-men of the world would scorn and deride, as a thing incredible to their reason, and contrary to the Principles which their admired Philosopy was built upon: a Doctrine contrary to the Religions then professed by the men of the world, and for which they were most zealous, and all the powers of the world did own and countenance; and in all probability, would with the Sword endeavour to uphold. Yea they found themselves indeed derided and persecuted, exposed to hunger and thirst, and watchings, and stripes, and bonds, and death; and constantly endured all sufferings, and shame for the Doctrine's sake which they preached: they could not then propose to themselves worldly wealth, or honors, or plea-

sures in what they did. Nor is it reasonable to think they did it meerly to get themselves an empty name hereby; for besides that, they were made a laughing-stock both to *Jews* and *Gentiles*, and wholly disreguarded it: it is not usual for men of their breeding, and mean way of living, to be so ambitiously greedy of a bare name, as to forgo their whole livelyhoods, endure all miseries, and lay down their lives to purchase it: yea both their Conversations and Doctrines did all along condemn, and shew they were not tainted either with falsehood, or ambition. Did they then believe themselves what they spake and writ, or did they not? If they did not believe it, then did they for the sake of an known, and unprofitable lie, forsake all that was good and profitable to them in this world, whilst they had no hopes of another world, and so must needs be perfectly mad: but they were no mad men, their own writings do abundantly witness for them. If they did believe what they writ, to be true, and had all opportunities of knowing the truth, and run the hazard of all they had in professing it, and making it known unto the world, and sought no temporal advantage to them-

selves by it; then sure we have all reason to believe them honest and plain-dealing men, and to embrace the Truth which they have left us.

I consider once more, that they were men so unblameable in their Lives, that the very worst their enemies could say of them, was, that they were a company of plain, simple, and unlearned men: If so, then is it still more unlikely that they should of their own brains invent such a Religion, as so great and learned a part of mankind hath now so long a time embraced as the wisest and the best, and which all must grant did require more than a Fools head to invent it. Again, if these men had an ambition onely to be the Founders of a new Religion; then either they had real hopes that the world would accept of it, or they had none: It cannot be thought they had no such hope, for who would suffer what they did to promote that which they did not hope would prevail? And if they had any such hope, whence did it arise? They could not hope that all the mighty Princes, and great Scholars of the world, and men bred and born and zealous in other Religions; would easily be led into a new one by a few poor, inconsiderable, unlearned men:

nay, if they hoped by their own Authority and credit to impose this new Religion on men, why were they so free in discovering their own meanness, and what's more, their own failings and infirmities, which sure must needs prejudice men from receiving it onely upon their commendation of it. Or did they hope that the Doctrine would commend it self, and so venture it to be tryed onely by it's apparent purity and goodness? Then was this plain-dealing and honesty; and if men embraced it for this, then is it truly such, and indeed we cannot imagine but that which is received by so great a part of Mankind, and yet is so contrary to the Religions to which men were before wedded, and so cross to the designs of worldly, ambitious, and voluptuous men, who are usually both the greatest and mightiest part of mankind, must needs have some more than ordinary apparent excellency in it, and power manifestly going along with it; and so we find still more and more reason to believe it.

Will any man yet say, that perhaps these few well-meaning honest men were deceived (as such men are apt to be) by the craft of him whom they followed? What colour of reason hath any man to suspect this?

this? First, the works he did were such as they saw, and not onely they, but his Enemies were convinced they were real. Secondly, those works were enough to convince them that what he taught them was nothing but the very truth.

First, that wonderful works were wrought by Jesus Christ and his followers, they who are no Friends to either, but Enemies, do witness. Neither can any man perswade himself, that the writers of Scriptures durst have published these things to the World at that time, when there were so many men alive, who would have disproved them, and declared them lyars, and marred their whole design and credit, if they had been false. They tell us not of things done in a corner, where others could not see, but in the streets and Market-places, and publick Assemblies, and in the presence of thousands, who had seen and tasted of them.

Secondly, the works done were sufficient to prove the Doctrine taught to be of God. 1. They were professedly done to that end that men might believe it was from God; and therefore it must be believed that they were such as were fit to produce such a belief, for if they had not been such as men must reasonably think they

were done by the power of God only, there could be no hopes the Doctrine would be believed to come from God, because of them. 2. That they were such as did truly manifest a divine power, the works themselves are enough to convince us. For who but God, or they with whom God wrought, could make the blind to see, the lame to walk, the deaf to hear, a few loaves to satisfie, and much more than satisfie, many thousands? Who could raise the dead to life again, command sicknesses to depart, the winds to cease, the Seas to be calm, the Devils to be gone? Who could raise himself from the dead, and go up into Heaven in the sight of Men, and discover the thoughts of men's hearts, and such like wonderful works as the world saw done by Jesus Christ and his followers, but by the power of an Almighty God? Was not all this enough to convince men to believe that these men came from God, and spake from God?

Lastly, If after all this it shall appear that the things which are written in these books, are such things as do well become the Majesty and wisdome, and goodness of God to make known, and fit for man, on supposition that there be a God, to know

what more can be thought requisite to satisfie any reasonable man, both that there is a God, and that these books contain his word? Now that the things are truly worthy of God, and fit for man to know, he cannot chuse but confess that reads and understands them; they being such as all men must acknowledge, are apt to beget in man, a due and honourable esteem, and reverent thoughts of God; setting him forth before our eyes as the alone maker, preserver, and governour of all things; glorious in incomprehensible Majesty, infinite in power and wisdom, and holiness, and knowledge, and justice, and goodness; shewing us our dependence on him, and his Providence over us, and how that in his goodness and bounty consists our Life, his Will is our Law, his favour our onely happiness, and his displeasure our destruction. These Books shew us how good God was to us at first in making us with immortal Souls, and beautiful Bodies, and providing all things necessary for the good of both; and in giving us the command and use of other Creatures; and how man fell by disobeying God from that good and comfortable estate, into all manner of misery, the severe judgments of God on those who

ſtubbornly continue in their Rebellion againſt him, and the wonderful courſes that God hath taken to reſtore us to happineſs, and the ſingular mercies of God to all that fear him: And what things can we imagine fitter than theſe to perſwade man to honor and fear, and love, and obey God. Again, if we conſider the Doctrines commended therein to our Faith, as the Doctrine of the Trinity, and the Incarnation of Jeſus Chriſt, and the ſending of the Holy Ghoſt, and the way of pardoning ſins, and ſaving ſinners by the death and Reſurrection of the eternal Son of God, and the like; theſe things are wonderful and Myſterious; and becauſe they are ſo, they are the fitter to beget in us Humility, and Reverence, and admiration; and being ſo comfortable, to oblige us to all love and obedience. If we look upon the Laws and Rules of Life, of worſhipping God, & watching over our ſelves, and loving our Neighbours; we find them all to be full of all Purity, and Holineſs, & Juſtice, and Equity, ſuch as we muſt needs in reaſon judge fit to be obſerved: and the things commanded ſuch as tend moſt evidently to the glory of God, and the univerſal good of all mankind, ſo that the wit of man cannot poſſibly conceive what could

have

have been wiser or better. Lastly, if we consider the promises and rewards proposed for the incouragement of obedience, and the threatnings and punishments denounced against all disobedience; we find them such as truly becomes an eternal God, and most apt to beget obedience to the Laws of God: for they are not lite and momentany, nor reaching (as those of men) to the body onely and this present Life, but they are infinite and eternal, of Soul and Body both. Considering all these things, I cannot imagine what could be more worthy of God to reveal, or necessary for man to know, than the things contained in these books.

Seeing now that the World hath ever believed that there is a God, and that the very Being, Order, Beauty, variety, use, and working of all things make it highly reasonable so to believe: Seeing there have been Propheſies and Miracles such as cannot be conceived possible without a God: Seeing that we have Books which pretend to make known God and his Will unto us, and that it is most reasonable, if there be a God, to believe he should some way make this known unto us: and seeing that the men whose names these books do bear,

cannot

cannot reasonably be denyed once to have been, and to have written them; neither can be suspected either of Ignorance or falshood: Seeing they write of one Jesus Christ their Master and Teacher, and it cannot be denyed that such an one there was, and that he said he came from God, and confirmed what he said by many wonderful Works and Miracles, which none can imagine that any power less than Gods could do: And seeing that the Doctrine which he taught, was spread over a great part of the World, in a very short time, by men of vulgar Rank, mean Occupations, and little Learning, and less Authority, without all outward force or compulsion, without all pomp of peculiar Learning, but with all plainness and simplicity of speech, and that against the Religion then in possession, and highly magnified; against the Learning then in great esteem; against all the beloved Lusts and worldly Interests of men, and the violent endeavours of powerful and Learned Adversaries: And seeing these men had nothing to bear them out against all this, but the Miracles which they wrought, and the purity of their Lives and Doctrines: Seeing the Doctrines of these Books are so evidently much for the glory

of

of God, so full of all Holiness, so much conducing to the good of mankind, so satisfactory to the minds of men in things not otherwise to be known by man; and finally, such as being once received, makes the professors thereof a most comfortable and chearful being here, by giving them hopes of an eternal happy being hereafter: I cannot chuse but be fully perswaded, both that there is a God, and that the Scriptures are the Word of God, and a standing Rule of believing, and honouring, and serving God in such a way, as he will graciously accept, and eternally reward.

The chief Heads of the Christian Faith expressed in an Homely, and familiar Verse, for the easier committing them to memory.

THere is a God: the world did always own it,
Nature declares it, and God's Word hath (shewn it.
The Scriptures giv'n of God by inspiration,
Are the great Rule of Faith and Conversation.

There's but one God, in Persons three,
The Father, the eternal Son,
And Holy Ghost: and all these be
In Person three, in Essence one.

God is a Spirit, infinite
In Wisdome, Pow'r, and Purity;
Most just, most good, and to whose sight
Our very thoughts all open lie.

~~God made the World, and every thing,~~
God preserves all things, is their Lord,
And Rules all as the Sov'raign King,
All things obey his Mighty Word.

God in's own Image Man did frame,
With knowledge, and a pow'r to do
God's Will, without both sin and shame,
And made him Lord of all below.

To *Adam* God a Law did give,
Which if he kept not, he should die;
But if he kept it, he should live,
And so should his Posterity.

Man

Man brake God's Law, and all Mankind
By that first breach are much the worse;
All born in sin, and sin doth bind
All under a most heavy Curse.

All are by Nature ignorant,
Averse from good, inclin'd to evil,
Title to happiness all want,
And all made subject to the Devil.

God's wrath upon us all doth lie,
No strength to help our selves we have;
We perish all eternally,
Except God's mercy do us save.

God did on us compassion take,
When by our selves we were undone;
God, meerly for his mercy's sake,
Resolv'd to save us by his Son.

The Son did down from Heaven come,
To save us who by sin were lost,
Was conceiv'd in a Virgin's Womb
By vertue of the Holy Ghost.

Thus God the Son, the eternal Word,
Man's Nature took, and Man became;
Even Jesus Christ our onely Lord,
We have Salvation in his Name.

Jesus, in whom no sin was seen,
Did thus become the Mediator
Of a new Covenant between
Us Sinners, and our just Creator.

God did Anoint his Christ to be
A Priest, a Prophet, and a King,

And by these Offices all three,
He doth to us Salvation bring.

Christ, as a Prophet, hath made known
His Father's will to men, that they
In him might find Salvation,
If they his Gospel would obey.

As Priest, Christ offer'd Sacrifice,
Himself upon the Cross did die;
His blood was of our souls the price,
Which did God's Justice satisfie.

Christ bury'd was, and rose again
The third day, and to Heav'n is gone,
He doth at God's right hand remain,
For us makes intercession.

As King, Christ gives us Laws, and all
His Enemies he shall subdue,
Sin, Sathan, Death destroy; and shall
Judge all men, and give all their due.

A Crown of Glory he will give
To them that serve him faithfully;
And in his Kingdom they shall live
Triumphing after victory.

Upon the day of Pentecost,
Th' Apostles met with one accord,
Christ sent on them the Holy Ghost,
T' enable them to Preach his Word.

Th' Apostles did to all men Preach
Pardon of Sins through Christ alone;
Who did receive what they did teach
Them they Baptized every one.

Bap-

Baptism' the Sacrament whereby
Men own the Covenant of Grace,
And God doth Seal, who cannot lie,
Pardon to them who Christ embrace;

Baptismal washing signifies
Our cleansing by the Holy Spirit,
And whom the Spirit Sanctifies,
They are God's Sons, and shall inherit.

Believers, and none else but they,
In this new Covenant have part:
They who believe, learn to obey,
For Faith doth purifie the heart.

Faith works by Love; and Love constrains
To hate all sin, to bear Christ's Cross,
To keep Christ's Laws, t' endure all pains,
And count all things, for Christ, but loss.

Christ's Spirit doth by his Word beget
This saving Faith; and soon 'tis bred,
It by the same word farther yet
To strength and growth is nourished.

To strengthen Faith yet more, the Lord
Hath giv'n unto us Heav'nly Food,
He hath commanded in his Word
To eat his Body, drink his Blood.

By Bread and Wine, blest, and recived
With true Repentance, Faith and Pray'r,
God Seals all Benefits believed,
Which by Christ's death once purchas'd were.

We by this Feast, and joynt Communion
Our selves one Body testifie.

Mem.

Members knit to a sacred Union,
By the blest Spirit of Unitie.

Believers all one Church do make,
One Faith, one Baptism, and one Bread,
One God, one Spirit, one Lord we take
Christ, of this Body, th' only Head.

Whoso in this Communion die
For ever happy are, and blest,
Their Souls return to God on high,
In Earth their Bodies sleep and rest.

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At the last day Christ shall appear
In Glory, to be Judge of all;
All who are dead, or then live here,
He to his Judgment-Seat shall call.

Then shall all Bodies rise again,
And with their Souls receive their doom;
Well-doers shall in joy remain,
Who have done ill, to Woe shall come.

The Righteous with God shall rest,
From Labors, Sins, all Evils free;
With everlasting Glories blest,
Such as cannot expressed be.

The Wicked shall be sent to Hell,
From God, and Comfort banished;
With Devils in Flames unquenchable,
There roaring in a Firy Bed.

Thou, who to fear an Hell would'st have no cause,
Fear God, hate Sin, Love Christ, & keep his Laws.

FINIS.